

**The troubled**  
mans medicine, very  
profitable to bee read of  
all men where in they may  
learn patiently to suffer  
all kinds of aduersity  
made and written  
by William  
Bughe  
unto a freed  
of his.

**1401 1612**  
Renuit consolarione ac  
cipere anima mea me-  
mor fui dei et delec-  
tatus sum Psal. lxxvi.

**Afflictis spiro**

**1562**



# John Hau-

kener unto the reader.



Of longe ago it  
happened me to read  
this booke, then not  
printed which was  
written & dedicate  
to a freend of mine, as a thig  
reby he might be comforted  
in aduersities & then chaun-  
ced vnto him, By the whiche he  
was comforted and had receiued  
a small consolation in his be-  
trayles & troubles. Whiche thing  
did greatlie reioyce his  
endes, and therefore desired  
a copy of the same booke for one  
needed in like case, like con-  
solation, where with also the  
was wonderfully quieted.

45. 6. 30. 41. in

in his minde as it had bene a  
medicine, giuing a present reme-  
die and helth vnto the sick and  
soze body. Heer it was wished of  
all them that either did read or  
hear this book, that it might be  
printed, and doo good vnto ma-  
ny as it had doone already to a  
few, whiche thing I took vpon  
me and thus boldly haue caused  
it to be printed. Trusting that  
the authour thereof (whome I  
knowe not but by his freendes  
relatiō and mine) wil not be dis-  
pleased seeing that it was his  
freendes desire. And that many  
besides wel learned & godly min-  
ded, did not onely allow it: but  
also greatly praised it, and fur-  
ther muche commended the dili-  
gence and study of them that so  
honestly and godly spend their  
time. As for the Criticall Com-  
ment

ozes whiche doo nothing them  
selues that good is, but carpe &  
reprehend other mennes doo-  
inges, we passe little, doubting  
not but all honest harts wil  
gently accept it. Thus  
farewel gentle  
reader.

and giue the thanks  
to God and the  
author  
here  
of.







4  
Oste gentle freen  
Urban, I doo plaie n  
lie perceyue, not so  
muche by your le t  
ters: as by y<sup>e</sup> repo<sup>rt</sup>  
of other men, that ye be not n<sup>er</sup>  
ry neither of a quiet minde, but  
rather vnquieted, sad & pensi<sup>fe</sup>,  
in that fortune, whiche in her  
inconstancy (as you say) only is  
constant, dooth not according  
to her olde tenure fauour you, in  
that the world (whiche for the  
moste part is not theirs that be  
of God, good & vertuous) dooth  
not (as it hath doon) smile vpon  
you.

As all things among the which  
bee trustie and faithfull freends  
are comon: so doubtles be the ve  
ry affectiōs of y<sup>e</sup> minde. y<sup>e</sup> which  
thing at the length is wel kno  
wen of mee not by hearing but

Y. ill.

by

by proof, not by reading; but by  
 experience. For as your merines  
 and prosperous state did make  
 mee merry: so your aduerse for-  
 tune and sadnes causeth me like  
 wise to be sad. Wherfore it shall  
 be expedient, & my part to finde  
 some way or mean wherby this  
 heuinesse (wherewith bothe our  
 mindes as yet be egally occupi-  
 ed) may be set aside, or at the least  
 restrained. To encrease your sub-  
 stance with Cattel, Golde or sil-  
 uer, my minde is good, but my  
 power is impotent. To teache  
 you how these things may bee  
 procured I haue not learned.  
 But that medicine onely which  
 learned men haue counted to a  
 sick and sorrowful hart moste pre-  
 sent I wil endeavour, though per-  
 aduenture not wittely yet fre-  
 ly to minister.

The

The medicine is brotherly coun-  
sel, and friendly communicatiō:  
This saith Plutarcke writing  
to Apollonius, is to a sick minde  
the best Physicion.

Words and voyces saith Ho-  
race in his Epistles do mitigate  
greef, and put away the greatest  
part of sorowe.

Surely I doe think that like-  
wise as the diseases of the body,  
as Agues, Head ache, Goutes,  
and suche other, be healed by cō-  
fections made of herbes and o-  
ther things proceeding out of y<sup>e</sup>  
Apothecaries shop: so the dises-  
ses of the minde be onely cured  
with comfortable and unfained  
words, flowing out of a friend-  
ly and faithful hart.

[S]ocrates in his Oration  
of peace saith this. I would yee  
should cheefly know, that wher



7  
as many sūdy remedies be found  
of the Phisitōs against the sick  
nes and maladies of the body: a  
gainst the disease of the minde  
there is none. vtterly, sauing frē  
dly woordes. Wherfore Apollo  
counted cheefe, and of the Phisi  
cions in manner the God, in O  
uide cōplaineth greuously, that  
the disease of his minde could be  
cured with no herbes, and that  
the arts whiche did profite eue  
ry man could not refraine his  
troublous affection.

**I** would wishe the Mū  
ses were so fauourable vnto me  
that I might gather suche her  
bes in their gardens, & would  
so wel purge your minde of this  
said heuinesse as it is not to bee  
approoued in any man, that is  
pattaker of reason, but special  
ly in a man of Christes religiō,  
howe

how be it (alas so great is the  
 blindenes of our folishe nature)  
 we think those things whiche  
 are not lamētāble, to be lamen-  
 ted: and those whiche be not hor-  
 rible in deed, greatlie to be fea-  
 red.

In this point I may compare  
 vs to vnwise children, which be  
 hemently feare the that vse euil  
 fauoured visours, thiking that  
 they be Spirits, Denils, and e-  
 nemis of their helth, where as  
 if they had the wit boldly to pul  
 of the visours: they should se hid-  
 den vnder them gentle counte-  
 nāces, and faces of their freen-  
 des, kinsmen, or peraduenture  
 moſte louing fathers.

¶ Or els wee may bee iust-  
 ly assembled vnto raging Avar  
 whiche in his fury and madnes  
 bled the Hogs whiche God had

A. b.

pres

prepared for his sustenance, and  
wholesome nourishment, as  
though they had bene his dead-  
ly enemies, and ordeined to his  
bitter destruction.

What childishenes or worse  
than madness is it, to bewail and  
not to take in good woorth ad-  
uersitie, misfortune or pouertie,  
whiche happen to vs not by cha-  
unce: but by the prouidence and  
wil of oure heauenlie Father:  
Which worketh euery thing for  
the best, as S. Paule saith to  
the Romans the viii. towards  
them that loue him, whiche for-  
meth and fashioneth vs accor-  
ding to his own wil, which ma-  
keth vs riche and poore, sick and  
whole, fortunate & miserable at  
his plesure, & all for our welth,  
profite and aduantage. Least  
thou be deceaued, I would not  
haue



haue thee to imitate the cōmon  
 sort, ascribing worldly miseries  
 to the starres, fate and fortune,  
 playing therein the part of the  
 Dogge, whiche biteth the stone  
 that is hurled at him, not bla-  
 ming the hurler thereof: but ra-  
 ther imitating the example of  
 Dauid, whiche blamed not Se-  
 mei rayling at him outrageous-  
 ly: but imputed his despites un-  
 to the Lord, of whome he was  
 thought to be set, attributed the  
 with thanks to God, of whome  
 by the testimonie of Scripture  
 commeth bothe death and life,  
 riches and pouertie, good and  
 euil.

Eccle. xi. This witnesseth the  
 Psal. saying. The Lord dooth  
 aduance and suppress, y<sup>e</sup> Lord  
 maketh y<sup>e</sup> riche & eke the poore.

But thou wilt say peraduenture  
 ture

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sure, yf we were certaine that  
our misfortunes & miseries wer  
sent vnto Christen men by God:  
they were muche more toller-  
able.

But when wee se our Cattel  
die by stinging of Serpents, or  
by contagion, from the whiche  
they might haue beene safe, if  
they had be diligētly obserued,  
or whan wee fall into diseases,  
whereof wee might haue bene  
cleer, if that vnwholesome mea-  
tes and diet, infected places or  
persons had beene auoyded, or  
when wee be robbed or suffer o-  
ther losses by negligence of our  
seruāts or euil wil of our neigh-  
bours, or where wee se that we  
might haue bene in good cace if  
this chaunce or that chaūce had  
be escaped, if this thing or that  
thing had not bene done. Finally

ly whā we se our selues (by suche  
oz like chaunces as I haue spo-  
ken of) come to misery, we think  
it rather to bee imputed to euil  
fortune: thē to the hand of God  
by the same mean seeking oz wor-  
king our welth. Cruely whoso-  
euer is of this opiniō (in my iud-  
gement) semeth to be ignozant  
that God is prouident and care-  
ful for men.

Also to lack the knowledge of  
his moſte holy and wholesome  
Scriptures. Math. x. writeth  
that a sparowe, whiche is a bird  
of small estimation, cannot fall  
to the ground, without our hea-  
uenly father, neither a heare of  
a mannes head. And shall wee  
whiche be the sheepe of his pas-  
ture, his people and his sonnes,  
whom he regardeth a thousand  
times moze then the sparowes,  
think



think that the losse of those things  
whiche we haue enioyed, be  
it riches, helth, or any other  
worldly thing, cyther the misse  
of them whiche we haue desired  
can chaunce without his wil &  
godly prouidence.

Who is so foolishe to think  
that GOD regardeth the hear-  
res of our beds (whiche be nei-  
ther greatly profitable nor neces-  
sary) & wil contēpn and neglect  
things whiche pertaine to the  
susteyning and necessitie of the  
whole bodies.

Who knoweth not that Iobs  
substance decayed by diuers chaun-  
ces, as by tempests, and thun-  
ders, by theeves & robbers, his  
freends destroyed by the falling  
of an house, which things to the  
Infidel should haue seemed bare  
chaunce & not afflicted by any  
godly

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godly power (yet in deed) as it is  
manifest in the story, these were  
no thing els but meanes or in-  
struments which the Lord bled  
to the performance of his will.

The holy Job (of all Christen  
men muche to be folowed) after  
that he had lost all, and brought  
in maner to extreme misery did  
not accuse his Carpenters for  
building of a ruinous house, nei-  
ther he cryed out of Fortune as  
the vnfaithful doo, nor yet founde  
fault at his heardmen in y they  
broue not his cattel diligently  
into the safe stables, but consi-  
dering the true cause of his cala-  
mities and wretchednes said.

Naked I came from my Mothers  
wombe, and naked I shall  
go hence. The Lord did giue me  
wealth, and the Lord hath take  
it away, as it pleased y Lord so  
it

It is done, his name be blessed.  
 The blindness of the elder Tobie  
 hapning by Swallowes dung y  
 fel into his eyes as he lay sleping,  
 and the pouertie which did suc  
 ceed, seemed to be ascribed onely  
 to chaunce. But the Angel de  
 clared at the last that GOD did  
 make him bothe blinde and beg  
 gerly and that for a purpose.

David in his Psalmes dooth  
 evidently shew that our calami  
 ties come none otherwise, but  
 by the will & permission of God,  
 whiche tryeth vs as the Golde  
 is tried in the fiery fornaçe, be  
 ing neuer the worse therefore,  
 but better & purer. Thou (saith  
 he) O lord, hast proued vs, and  
 (as siluer is wut with fire) hast  
 examined vs, thou hast brought  
 vs into snares, and layd tribu  
 lations vpon our backs. Thou  
 hast



hast made men our enemies, and  
 set them in our neckes, we haue  
 passed by fire and water. Hiero-  
 my in the iii. of his lamentati-  
 ons confirmeth this, pronoun-  
 cing suche woordes, who saith  
 that it should be doone the Lord  
 not commaunding? Doo not  
 good and euil proceede from the  
 mouth of the highest: The Gen-  
 tiles as blinde as they were of  
 this thing were not all together  
 ignoraunt.

The Greek Poet Hesiod in the  
 beginning of his woork, asketh  
 what is the cause that some men  
 be vile, some noble, some riche, o-  
 ther some poo: he maketh ans-  
 were him self and saith. The will  
 of the mighty god, the which say-  
 yng I would wishe to be so wel  
 beleued of Christen men: as it  
 was truely spoken of a blinde

B.i.

Ethiops

27:  
Ethnick.

Seeing therefore that misfortunes, lack or losse of riches, helth and such other, come not rashly, but by the prouidence of our celestiall father: why should wee not take the wel in woorth, and after the exāple of Job, blessing his name and giue him thanks for them: specially considering þ aduersities chaūsing to them whiche loue the Lord, be not tokens of his ire: neither argumētis that he casteth vs of, but of a fatherly loue rather, and a frendly care. Thou shalt perceine if thou read diligētlly the holy histories, that the more part of the whom God hath chosen to be of his litle flock, haue bene wretched (in the respect of the world) and miserable, tost and turmoled with manifolde misfortunes, distress and  
In

inquieted wyth continuall sor-  
rowes.

Let Hely the prophet be for an  
example (who God loued so wel)  
that he would vouchsafe to com-  
municate his counsel and miste-  
ries vnto him.

What quietnesse I pray you or  
welth, what riches or surety had  
he, for all the freedschip that was  
betwixt GOD and him: Truly  
so muche welth, that he had ne-  
uer a house to put his head in.  
Suche plenty of meat & drinke,  
that if the Rauen and the Iun-  
gel had not fed him: he had peris-  
hed with hunger. Suche quiet-  
nes that he could not tel whiche  
way to turn him, nor whither to  
flee fro the persecutiō of Achab,  
Baales Priests, and cruel Ie-  
zabel. Suche ioy in this worlde  
that he desired oft to cry, beioze  
B.ii. he



he died. what should I speak of  
 Helise, Hieremy and Jehu. to bee  
 chozt of the greatest part of gods  
 prophets (which were ever wrap-  
 ped in mo. and deadly anguishes  
 the world seldome or neuer min-  
 nistring any cause of gladnesse  
 comfort or solace) I wil not spea-  
 ke of the Apostles. which besides  
 that they were poore and beggers  
 by all the daies of their life. for  
 gods woord were troubled, thre-  
 atned, mocked, scourged, and at  
 the last to the sight of men mise-  
 rably dreed.

During this Christe the sonne  
 of God would be an abiect among  
 the people, and subiect to afflicti-  
 ons innumerable, shewing ther-  
 by that his kingdome, neyther  
 the kingdome of them whiche  
 be of his houshoulde, is in this  
 world. He saith to his Apostles.

Be-

Because ye be not of the world: the  
 world dooth hate you. John. i. b.  
 whiche doubtles loveth, and cheer-  
 ly favoureth them, that be his na-  
 turall children; and children of  
 darcknesse, regarding more their  
 temporall life, then the life whi-  
 che is promised to them whiche  
 cleue wholly to the ALMIGHTY  
 God. *Scripture not dissimbling to  
 us, but telling plainly whereto  
 we shall like, teacheth that they  
 whiche be of God shall as in the  
 sted of a recognisaunce suffer af-  
 flictions, adversities & troubles.  
 All they that wil live virtuously in  
 Christe shalbe afflicted. Matt. v.  
 Hieremy speaking in the person  
 of God, Hieremy. xlv. saith: In  
 the Cite wherein my name is in-  
 vocate I wil begin to punish, as  
 for you (meaning the wicked) shall  
 be*

be as innocēts and not touchēd.  
 The time is that iudgemēt must  
 begin at the house of God. i. Pe-  
 tri. iiii. Chriſte, ſuffred for vs le-  
 uing vs an example, y<sup>e</sup> we ſhould  
 folow his footſteps.

Oh that we might haue ſeene y<sup>e</sup>  
 kinde hart of Chriſte, whan he  
 was puniſhed, hanged and cruci-  
 fied, not for his owne cauſe: but  
 for ours. how willingly he ſuffe-  
 red, giuing vs an example, that  
 we might folow his footſteps,  
 doubtles we ſhould with more co-  
 rage and ſtomack (for our owne  
 ſakes) ſuffer troubles than we  
 doo. As we y<sup>e</sup> liue: be mortified  
 for Chriſte, y<sup>e</sup> the liue of Chriſte  
 may appeere in our carnall bodi-  
 es. ii. Cor. iiii. If any man (ſaith  
 Chriſte) wil come after me: let  
 him forſake him ſelfe, take his  
 croſſe on his back, and folow  
 me.



22  
me. For otherwise he is not  
meet for me. Every member (doubt  
ye not) of Christs body shall  
haue the Crosse, either of pover-  
tie, or percecution, sickness, or im-  
prisonment, injuries, or of slan-  
ders, or of like things.

Happy is hee that followeth  
Christe manfully & faileth not,  
for he at the length shall be eased  
of his heuy burthen, he at the le-  
ght shall finde perpetual rest and  
eternall quietnesse.

We must be here not as inhabi-  
tours and home dwellers: but as  
Paul saith, as strangers. Not as  
strangers onely but after the  
minde of Job as painefull Soul-  
diers, appointed of our Captain  
Christ, to fight against the devil,  
the world, flesh and sinne. In the  
whiche fight, except we behaue  
our selues lawfully and strongly

by the sentence of Scripture, we  
 shal not be crowned. Let vs ther  
 fore arme our selues with y<sup>e</sup> wea  
 pon prescribed by S. Paule vnto  
 the Ephesians. vi. and of other  
 places of Scripture to Christs  
 Souldiers, and with a bolde co  
 rage contempne the darts of the  
 Deuil and worldly miseries, en  
 deuoring to ouerthrowe our  
 mindes, and weaken our faith  
 toward God. For once our Cap  
 taine with a glorio<sup>s</sup> victory shall  
 gloriously deliuer vs.

In worldly warres there be  
 haue bene many of stomack, not  
 vnlike to Iaso, Hercules & The  
 lens, whiche couet to enterprize  
 vpon dangerous places, and pe  
 rilo<sup>s</sup> enemies, wherby they may  
 haue by their manful cadies, praise  
 or a garland of bay bowes, honor  
 or temporall promotions.

And

And shall we (whose reward shall  
 be not a garland made of greene  
 bowes that lightly withereth:  
 but with a crown of glory, that  
 euer shall flourish, not temporall  
 preferments whiche endure not:  
 but inheritaunce in heaue, that  
 shall be continuall) bee loth stout  
 to withstand the world?

It chaunceth oft that the pre-  
 sence of a mans Concubine shall  
 moue him to contend and fight  
 fierly with his aduersary, like of  
 nothing regarding his life, but  
 rather careful, lest with shame  
 he take a foile in her presene whi-  
 che he loueth. And shall the pre-  
 sence of our spouse Christ, whose  
 eyes continually loke on y<sup>e</sup> hartts  
 & mindes, nothing moue vs? For  
 him to haue taken a foile before  
 his louer, had bene no losse of bo-  
 dy nor soule, but a little shame, &

B. B.

that



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that not durable. But to take a  
folle of pouertie, miseries, sick-  
nesse, losses, lacke, or other mis-  
fortunes, and not to keepe our  
minde stil aboue them, with the  
contempt of their assaults: besi-  
des that the presence of **G O D**  
shall shame vs, not the body: but  
the soule (except the grace of **G O D**  
after erect vs) shall bitterly pe-  
risha.

Look therefore that we fight  
merely & boldly, despise all mis-  
fortunes, that hurt or threaten  
hurt to our mortall bodies.

But eyther I am deceived: or I  
heer you saying, Sir it is quick-  
ly spoken: but it is not so lightly  
done. It is hard (and by the sen-  
tence of Philosophers) against  
nature, for men to be content w  
those things which hurt & make  
for the damage of their bodies &  
as

as you require with cōtempt to  
fight against them, doutlesse it is  
very hard, and for our strength  
and power a thing impossible.

What than: shall we play the  
part of Demosthenes, cast away  
our weapons and dispaire: No  
not so, but mistrusting our owne  
power let vs flee to **G O D**, as  
vnto an holy anchor, and safe re-  
fuge (desiring help of him) whi-  
che by promise made, shall aid, as-  
sist and defend vs. Call on mee  
(saith he) in the day of trouble,  
and I shall deliuer thee. The Lord  
is nie to all them that be of a tro-  
ubled hart, & fear him. In thine  
infirmities, despise not the Lord,  
but pray vnto him, & he shall heal  
thee. Ecclesiast. xxxviii. There is  
no dout therefore, but wee shall  
haue his help, if wee faithfully  
call for it. And in him that com-  
for

Forceth (if the wordes of Dauid  
 be true) we shall be able to do all  
 thinges, & nothing shalbe impos-  
 sible for vs being faithful, there-  
 fore let vs say with Ezechias. ii.  
 Batalipom. xxxii. Praise we the  
 men, and comfort our selues for  
 the Lord is with vs, our helper,  
 and fighteth for vs. The Lord  
 (as he saith in the vii. of the King-  
 ges. xxi) is our rock and our stre-  
 gth, our sautour and refuge, our  
 buckeler, our ananier and the  
 horne of our helth. iii. (30. p. 111)  
 Let vs then not feare nor cease  
 constantly to withstande cruel en-  
 forcements of aduersitie, euer  
 keeping our mindes & faith towa-  
 ard God unwounded, harmed or  
 discouraged by them, thinking  
 still that they be sent of God, whi-  
 che worketh by infirmitie: stren-  
 gth, by ignominy, gloze, by power  
 tie



tie: perpetual riches, by death:  
 life, whiche dooth wound and he  
 ale, striketh and maketh whole,  
 as it is in the Psalm. And for  
 none other end: but as they we  
 re sent to Job and Tobie, to exer  
 cise and prooue vs, that his glozy  
 may appeere in vs; and that we  
 may auoid y greater euels, sin,  
 thraldom, to the Deuel; and hel. *a*

The afflictions (beleue me)  
 that wee count euels, encōbzing  
 our fleshe be nothing in the re  
 spect of those euells toherwith  
 the vngodly be combzed, liuing  
 in infidelitie and sin, vnder the  
 ire of GOD, vnder the Empe  
 ry of the deuil, beeing seruants  
 to iniquitie, to whom (saith  
 the Lord) is no peace, whose min  
 des and conscience (as I haue  
 teth) be ever like to a feruent sea  
 that cannot rest, whose floudes

re=

redound to conculcation & mour-  
ning. Ibi. That these greater (I  
say) and more hainous evils may  
be auoided: these little or rather  
not to be esteemed evils at all be  
inflicted of GOD, also that we  
may at the length after all our  
strife, with our Captaine Chyriste  
royally triumphe.

If wee would wel consider for  
what purpose GOD hath cre-  
ate vs: we should beaue with af-  
flictions and aduerse fortune mu-  
che more than we doe.

All thinges in this world are  
made to serue man. The sheep to  
clothe him, the Oxe to feed him,  
the Horse to cary him, the herbes  
and trees, some to nourishe him,  
some to cure him being diseased,  
some to delite him, the Sunne  
and Moone to giue him light.  
so in conclusion, all other things  
vnto

vnder Heauen, in one office or o-  
 ther: serue man, and as all these  
 things were made to serue man:  
 so man to serue **G O D** in holy-  
 nesse and purenesse of life, and to  
 this end doubtles, pouerty with  
 other afflictions dooth muche  
 more conduce, then welth or car-  
 nall quietnesse. In this respect  
 we ought to wishe, and thank  
 God for aduersity rather then for  
 welth. *a to labow and to sorrow*

The one causeth vs to forget him  
 the other to remember him, the  
 one to dispise hi: the other to call  
 vpon him & worship him, the one  
 prouoketh to incontinencie and  
 naughtines: the other to tēpera-  
 cy & sobernes, the one calleth vs  
 to all kindes of vice: the other to  
 vertue & purenes of life. What I  
 pray you made David an Adul-  
 terer and cruel Murderer: but  
 welth.

*Efficiency  
 of  
 poverty  
 & labow  
 to bring  
 vs to  
 the  
 remembrance  
 of God*



welth & quietnes: Hieroboam  
 brought to welth and prospero<sup>s</sup>  
 state: became a wicked & a sham-  
 ful Idolater. O perillous abun-  
 dance of goodes, and saturitie of  
 meats and quietnes, whiche  
 destroyed with so many soules  
 those goodly Cities Sodom and  
 Gomor. Nothing els made Osi-  
 as proud, and by reason therof  
 to be stricken with Lepze, but the  
 afozenamed.

What made the yung man co-  
 uetous, & loth to folowe Christe  
 when he was bid: but worldly  
 welth, whiche he then enioyd:

We see in the gospel how y<sup>e</sup> men  
 that were bid to the Kinges sup-  
 per, could not come, worldly re-  
 ches and busines keeping them  
 back. They whiche came and fil-  
 led up the places at y<sup>e</sup> feast, were  
 wretches, sick & lame beggers.

Christe

Christe dooth bewaile Ierusalē,  
 bicause that by her welthinesse  
 and abundance of things, she for  
 got his visitation.

What other thing brought the  
 riche glutton to the obliuion of  
 God, of him self, and of his morta  
 litie, to incontineney, drunkēnes,  
 gluttony, and at the last to the  
 place where is mourning and  
 gnasching of teeth: but welch,  
 prosperitie, and worldely quiet  
 nes: Thus ye se that the effects  
 of riches and welchinesse, be no  
 thing els for the moste part, but  
 murder, adultery, drunkēnes, Ido  
 latry, couetousnes, gluttony, con  
 tēpt of God, pride & incontinen  
 cy. What Christē mā wil not fear  
 (cheefly cōsidering y fragilitie of  
 our nature, which as it is writtē  
 in Ge. euen frō our yung age is  
 euer propēse to the woordes) to pos

C.

lesse

lesse much riches, or to enjoy worldly welthynes: seing that they draw men so cleane from GOD so farre into vice and mischeef.

If we be sick in body having our wittes, we wil not touche those meates, whiche wee think may moue or encrease our disease though they be neuer so dainty or precious. And shall we not feare to wallowe in worldly welth, whiche to our soules is so daungero<sup>s</sup> that nothing can be more pernicious?

¶ We read of some prophane Philosophers, of the which sort was Bias, that gaue and cast away their goods, wherby they might more quietly study for the knowledge of things.

Crates was glad of his shipwrack and pouertie. Anaragoras of his imprisonment. Plato  
of



of his exile fro the Kinges court,  
because their mindes were more  
quiet therby and addict to the stu-  
dy of Philosophy.

And shall we that be Christ-  
en men think the lack or losse of  
worldly thinges to be lamented,  
whiche be, or may be, the cause  
of quietnesse of conscience, and of  
a minde more addict to the ser-  
uing of God, whereto we were  
created:

But you wil say peraduenture.  
What sir: ye do speak as though  
men might not bothe be welthy  
and vertuons.

Knowe ye not that S. Paule  
said. Phil. iiii. That he might suf-  
fer penury or lawfully haue abun-  
dauce: Moreouer he wil haue  
the riche men comaunded. i. Tim.  
vi. not to cast away their riches,  
neither to cease honestlie to pro-

C.ii,

gure.

cure them: but that they put no trust in them.

Haue ye not also learned by the olde Testament, that Abraham, Isaac, Ioseph, with diuers other had the world at wil, & yet were godly, and (as far as we can iudge) be now in the hand of GOD, where the soules of iust men be?

In deed I do graunt that men may lawfully (so that they doo it not at the impulsio of auarice or ambition, nor putting any trust in them) procure riches & enioy the same.

I confes also that some men haue bene, be and shall be bothe welthy & vertuo<sup>s</sup> (els god forbid) but in my iudgemēt, it is but one amongs many. It is a very rare thing, & wonderful hard, yea so hard, y<sup>e</sup> Christe whiche cā not lie saith: Easier it is for a Cāmel to enter

enter through a needles eye, tha  
 for a riche man to enter into the  
 kingdome of Heaueu. We must  
 (saith Scripture) enter into the  
 kingdome of God by many tribu  
 lations, of the whiche how hard  
 the welthy man is (at the least of  
 suche as seem to be set of GOD)  
 who seeth not? The way to hea  
 uen is straight sharp & painful.  
 Math. vii. The way of the wel  
 thy man lightlie is large, soft &  
 pleasaunt. I think þ S. James  
 speaking these wordes. Ia. v. whi  
 che I wil repete anon, thought  
 the moze part of riche and wel  
 thy men to be childre of þ world,  
 and carnall. Go to you riche men  
 (saith he) weep & howle like Dog  
 ges in the wretchednes that shal  
 come vpon you. Your riches be  
 pntified, and your precious gar  
 ments eaten of the mothes, your



Goide and Siluer is rusty, and  
 the rust of it shalbe a witnesse a-  
 gainst you, & shall eat your fleche  
 like as it were fire. You haue lay-  
 ed up wrath for your selues aga-  
 inst the last daies. You haue eate  
 and drunk vpon the Earth, and  
 nourished your harts with pleas-  
 ures.

I dare say, hauing respect to  
 y<sup>e</sup> diuine wisdom of S. James,  
 to the histories of olde time, and  
 to the riche men that bee in our  
 time (whose lues commonly it a  
 wise man apply to the rule of the  
 Gospel:) shall seem but a little to  
 agree vnto it that Saint James  
 thought that very fewe richemen  
 should escape, whome this saying  
 shall not touche.

Saint Paul knowing the na-  
 ture of welch and riches willetch  
 vs hauing nourishment & wher-  
 with

with wee may bee clothed: to be  
contēt, for they that wil be made  
riche, fall into temptation, into  
the snare of the Deuil; into ma-  
ny desires noysome and improfi-  
table, whiche drowne men in the  
Sea of Death and perdition.

i. Tim. vi. Seeing therfore it  
is a hard thing for the riche wor-  
ldly quiet and welthy men to be  
saued, and that but fewe of them  
as it should seem by the p̄misses  
doo enter into Gods kingdome:  
me think we Christians haue no  
great cause to bee sorry, either for  
any temporall thinges lost, or to  
couet those whiche we haue not  
yet possessed.

But saying with the Psalmist.  
It is good for me (O LORD)  
that thou hast humbled mee, let  
nought by them, rather beyng  
as Meremaydes, entising vs  
C. lili. with

with their faire faces, and sweet  
melodies, into the rocks of sinne  
and perdition.

*He is  
a  
man  
of  
the  
world*  
If Hercules had feared that he  
should haue bene cast away with  
a shirt made by womans hand: he  
would neuer haue worne shirt so  
long as he had liued. And shall  
not we feare to be wrapt in worl  
dly welth, whiche in maner is no  
lesse dangerous for our soules,  
then was Dianarais shirt for  
Hercules body?

As we haue partly considered  
the abundance of things & wel  
the: so we wil pouertie also and  
aduerse fortune, whose woorkes  
and effects, if they be conferred  
together: shall be found clene cō-  
trary. For as it said befoze none  
otherwise, then worldly successe  
draweth men from G O D, and  
allureth them to vice, the Deuill  
and



and sinne: so aduerse fortune re-  
 ceyning vs commonly in honest  
 behauiour, and in the fauour of  
 GOD, stoppeth vp y<sup>e</sup> windowes  
 and doozes whiche lead men vnto  
 wickednes and Gods displea-  
 sure. It stoppeth vp y<sup>e</sup> windowes  
 to Adullery, to the contempt of  
 GOD and pride. Finally in a ma-  
 ner to all those vices, where vnto  
 by welth they were set wide  
 open.

If ye list to haue a prooffe, read  
 scriptures, mark wel the trade of  
 Dauids life, which so long as he  
 was pooze, tost with afflictions,  
 troubled w<sup>th</sup> the persecutions of  
 Saule, beset on euery side with  
 daungers driue frō place to place,  
 frō poste to pillar, fasteyning hū-  
 ger and colde, hauing fewe or no  
 friends, lodg<sup>ing</sup>, noz substaunce:  
 liued in the feare of God, louing  
 him

72  
him, calling vpon him night and  
day, trusting him, and boyd of all  
vices.

73  
Hieroboam so long as he was  
but a poore man, not yet ascended  
to his kingdome: liued in the law  
es of God without reprehention.  
But vpon what vices these two  
stumbled, after they came to welth  
ye hard befoze. Thus ye se how  
the one laieth blocks in the way  
that ledet h to Heauē: the other  
in the way that leadeth to fear-  
ful damnation. Wherefoze our lo-  
uing father euer correcting the  
children whom he loueth. Ps. 103.  
giueth aduersity as the better of  
these two for the moste part, to  
his elect as a medicine to thē whi-  
che haue offended, lest they fall  
again to them, whiche haue not  
greatly trespassed (how be it eue-  
ry man is a sinner and deserueth  
euil)

such as a medicine preservative,  
lest they should slide. The whi-  
che medicine, though it seeme to  
be at the first bitterer than any  
gall, yet if wee sauer it with the  
sweetnes of his commaundemēts  
and pleasaunt promises: we shall  
finde it more delicious than the  
hony combe.

It is written. Pro. iii. My deer  
sonne, thou shalt not neglect the  
correctiō of  $\text{p}$  Lord, neither thou  
shalt be discouraged whā thou art  
reproued, whom the Lord loueth  
he correcteth, the childe whiche  
he receiveth he scourgeth. If ye  
suffer chastisement: God dooth of-  
fer him self to you, as unto his  
childre. What childe is there but  
his father chastith him? By this  
Scripture ye may se, that our ad-  
uersities and afflictions bee not  
tokens of Gods ire towards  
us:



vs, but of his good wil and loue. Wherfore they ought not to discourage: but rather encourage vs, not to make vs sad: but mery, not sorrowful: but ioyful; in that he of goodnes wil vouchsafe to take vs as his Childre, to subdue our flesh, to strengthen our soules. By troubles, as Saint Paul sayth, he was strengthened. ii. Cor. xii. to vanquish our enemies.

Wherby we shalbe meet at the least to haue with him the quietnes which his Sonne Ies<sup>us</sup> Chr<sup>ist</sup> with the effusion of his blood bought for vs, where shall be no death, no wailing, no wearines, no sicknes, no hunger, no thirst, no chafing, no corruption, no necessitie, no sorowes.

Suffer we therefore willingly and gladly the correction of our heavenly father and afflictions,  
even

even as his only Sonne did,  
whom he spared not, but permit-  
ted to be whipt and scourged, to  
abide hunger and colde, to be  
in woꝝs care foꝝ lodging, thā the  
foxes in the feeld, oꝝ the birdes  
of the aire, and at the length to  
suffer moſte ignominious death.  
Let vs in all our afflictions com-  
fort our selues with the exam-  
ple of him, remembꝝing that the  
disciple is not abooue the maister:  
noꝝ the seruāt abooue his Lord,  
neither yet the inferiour mem-  
bers abooue their head.

Our hed is Chriſte, in that he  
hathe not abhoyred afflictions,  
they may not bee in any case diſ-  
deined of vs.

I maruail that we doo not ſo  
litle diſdain them, that we haue  
great pleaſure and delite in. we  
would be wonderfully wel con-  
tent

tent, to handle the table, at the  
 whiche Christe did sit. the gar-  
 ments or vestures he vsed, or o-  
 ther like reliques, being as con-  
 secrate with his holy touching,  
 muche better me think we ought  
 to be apaied, to handle afflictions  
 as reliques whiche besides that  
 they were oft halowed by his  
 moste holy touching: he also com-  
 maunded to be fingred of vs, spe-  
 cially seeing that moze rewards  
 & merites come by the handling  
 of them, than by the afozenamed.

*and* Do we not disdain them I say,  
 but rather (as Paule willeth let  
 vs) glozy in our troubles, for tro-  
 uble worketh pacience, pacience  
 worketh prooffe, prooffe worketh  
 hope, whiche shall not confound  
 vs. Rom. iii.

I wil not yet ceasse to speak  
 moze of the precepts of G D D  
 as



as touching this point. Sonne  
thou comming to the seruice of  
God: pzeare thy self to tentatiō,  
sustain the sustentations of the  
Lord, and be ioynd vnto him, su-  
stein, wherby at the last thy life  
may be encreaced. Eccle. vii.

Thus ye se that the children of  
God, be commaunded stil to bend  
them selues to tentation, and ad-  
uersitie, whiche foloweth them  
none otherwise, thā the shadow  
foloweth the body.

¶ Now mark the end that is  
promised to our afflictions: If  
we bear the as we ought to doo.  
Truly I say vnto you (saith Chri-  
ste to his freēds) you shal weep &  
lament, they which be of y<sup>e</sup> world  
shall ioye, you shall be sozr: but  
this sozowe of yours shalbe tur-  
ned into solace. John. 16. I doo  
think that the afflictions which  
we

*affliction*  
*of sin*  
*affliction*

47

we doe suffer heer, be nothing in  
comparison of the glory we shall  
haue in y<sup>e</sup> world to come. Ro. viii.  
our exceding tribulation which  
is momentain and light, prepa-  
reth an exceding and an eternal  
waight of glory vnto vs, while  
we look not on the things which  
are seen: but on the things whi-  
che are not seen, for things whi-  
che are seen: are temporall, but  
things whiche are not seen: are  
etternall. i. Co. iiii. although the  
erthly house of this our habitati-  
on (Paul meaneth the body)  
be corrupted, we knowe that we  
shall haue a building of God, an  
house not made with mannes  
hand: but euerlasting in hea-  
uen. ii. Coz. v. who hearing these  
promises, is so stony harted that  
he wil not take in good woorth  
what so euer shall chaunce, be it  
neuer

neuer so heynous, horrible, and  
perious to his mortall members.

[F]ew men wil refuse to suffre  
for the space of a whole yee the  
Whislicious tortures, now his  
baines to be cut, now paynfully  
to be bathed, now to eat most  
bitter pilles, otherwhile to fast,  
and to bee punished many other  
waies, that his body whiche is  
immortall, after these sorowes de-  
liuered of his sicknesse, may ioy  
for a time.

[B]ut he lesse a Chrysten hart  
should like to sustain troubles,  
misfortune, and miseries heer for  
a while, that the soule which is  
immortall, may after ioy for e-  
uer, with ioyes not suche as the  
Poet Pindarus dooth attribute  
vnto happy soules, piping, play-  
ing, or singing, pleasaunt gardes  
gorgeous houses and goodly spec



49  
tacles, playing at dice, tennise,  
oz tables, oz other like: but suche  
as neither eare hath heard. (S  
Paule witnessing) nor eye hath  
seen, with suche ioyes as Faith  
taketh not, Hope toucheth not,  
Charitie appprehendeth not, they  
passe all desires and wilhes, get-  
ten they may bee: esteemed they  
cannot be.

Blessed is that man saith S.  
James. i. which suffereth temp-  
tation and trouble, for after his  
proof he shall receiue the Crown  
whiche GOD hath promised to  
them whiche loue him. Every ca-  
sigation semeth to haue no plea-  
sure but rather grief, howbeit at  
the last it shall giue a quiet frute  
of Justice, to them whiche haue  
been troubled by it. Hebze. xii.  
Who (I say) hearing these com-  
fortable promises, will not mere-  
ly

ly say with Saint Paule, what  
thing in the world shall separte  
vs from the loue of GOD: shall  
trouble or persecution: shall na-  
kednesse or daungers: shall the  
sword or hunger: as who say  
none of all these, neither death nor  
life, Angels nor Princes, things  
that be present, neither that be  
to come, height, strength, nor dep-  
nesse shall separte vs from the  
loue of GOD whiche is in Iesu  
Christe our Lord. Rom. viii.

¶ But to conclude, seeing that  
pouertie, troubles, miseries, and  
afflictions, be vāquishers of vice,  
maintainers of vertue, seeing that  
they be appointed of GOD our  
Father to them that loue him, &  
not as tyrannicall torments: but  
as fatherly corrections and fren-  
dly medicines.

Also ꝑ god hath promised to those  
D. ii. whiche



whiche patiently bear them, ver-  
petuall quietnesse, ioy, and endles  
solace.

Why should we not with than-  
kes giuing be very glad of them?  
If we be otherwise affected: let  
vs not think the contrary, but  
wee be disposed muche like vnto  
them whiche laboure of feruent  
Agues, whose true taste taken  
from them by the reason of their  
disease: cannot away with suche  
meats as bee moſte wholesome,  
and conduible to their helth, but  
desire those whiche make moſte a-  
gainſt them, and for the increace  
of their ſickneſſe.

Wherefore if we chaunce ſo to  
feel our ſelues: ceaſe we not to ſo-  
licite the LORD with prayers  
that hee will vouchſafe to take  
this ſpirituell ague fro vs, wher-  
by wee may with iudgement re-  
fect



test the sweet, but popsenful ba-  
 tes, and dainties of the deuill, and  
 the world. And taste those  
 meates whiche be  
 moſte whole-  
 ſome  
 and profitable for  
 our ſoules.



D.iii.

It



**I**t is to bee wondered freend Urban, if these thinges can not moue Chziste me to suffer aduersities, and despise worldly success: as a very vaine vanitie, seeing that the vnfaithful Gentils, were moued to the same, with thinges of much the lesse importance.

Some of them as Socrates and Diogenes considering that worldly welth, could nothing les doo, than cause a quiet and mery minde, and as a thing of no worthinesse: neglected it & as a thing of no price set it at nought.

¶ Whose consideration Plutarcke as it appereth by this his similitude, approueth as not vntue. Likewise (saith he) as a mā going to the Sea, and first caried toboard the great Ship in a little

the Bote there beginning to bo-  
 mite desireth muche to be at the  
 greater vessel, supposing to finde  
 ease therein: where he is worse  
 troubled with the same greefe,  
 than he was before.

Euen so a man being in a vile  
 state and pooze case, and not wel  
 content therew, coueteth aug-  
 cement to higher condicion, his  
 goods also to be increased. To y  
 whiche thinges if he chaunce to  
 attain: hee shall be moze inquie-  
 ted then he was before in his for-  
 mer misery.

If ye require examples, look  
 to Alexander the great. King of  
 Macedonie, whiche possessing in  
 a maner all y kingdomes, riches  
 & welth in the world, for all that  
 was so little quiet, that when he  
 heard Democrit<sup>9</sup> disputing of ma-  
 ny worlds, wept bitterly, that he

D.iii.

had



had not yet wholly conquered one  
of them. Of the other part, poore  
Diogenes glad to vse (in the stede  
of an house) a Tunne to lie in, &  
compelled with pouertie, to liue  
with colde herbes, & water (his  
minde instructed with learning and  
vertues) was neuer inquiēt, ne-  
uer careful (no) he thought him  
selfe richer then Alexander, to  
whome hee was bolde to say (at  
suche time as hee offered to giue  
him what hee would desire) that  
hee was in better case and had  
lesse need than he, for as for him  
his lot pleased bitterly, but as for  
Alexander, could not be satisfied  
with the kingdome of Macedo-  
nie, no not with the kingdomes  
of the whole Earth.

Alexander maruelling at the se-  
curitie and quietnesse of his min-  
de said. And if I were not Alex-  
ander

under him self: I would wishe to  
be none other, but euen Dioge-  
nes. I think truely, if he were a-  
liue and heere again, knowing so  
much as he knoweth now, that  
he would no more wishe to be A-  
lexāder still but Diogenes in deed  
crying out of the vaine studies of  
the world, with this or some o-  
ther like oration.

Whether is the blinde erreour  
of men rauished: at thinges whi-  
che be substantiall, true, and pro-  
fitable: no man dooth maruaile,  
thinges that be hurtful, trifeling  
and vncertaine: euerp man with  
great labour affecteth.

What doo men impo-  
tunely desire Imperies, prefermē-  
tes, riches or other worldy thin-  
ges: let all mē learn by me, that  
as these thinges be vaine and tra-  
sitory: so they make men nuite

D. b.

the

the better: but rather worse, ne-  
uer the quieter: but rather moze  
vnquiet.

**I** was ones of all Empe-  
rours and rulers the richest, sub-  
duing valiantly barbarous nati-  
ons, and people innumerable, yet  
these thinges so little made mee  
quiet: that by the reason of the,  
with all kindes of vnquietnesse  
my minde was troubled. Now  
ambicion and insatiable desire of  
mo regions, rule, and Imperies,  
did occupy my minde painfully,  
now mad raging and ire prouo-  
ked by drunkennesse, whiche by  
the reason of abundaunce of goods  
I vsually accustomed: punished  
me, and with violence sometime  
moued me to the murther of my  
freendes. Now vnlawful lusts  
of the body, now enuy bered me,  
otherwhile the helly furies flee-  
ing



ing about my conscience, and not  
 suffering the memory of my mur-  
 der (or other evil facts) to be ob-  
 literate, so sore greued me that I  
 would now and then haue pear-  
 sed my hart w<sup>th</sup> a sword, or haue  
 pined my self to death, if I had  
 not bene letted.

Once as a foole, I preferred  
 the state of Alexander before the  
 condicion of poore Diogenes, but  
 then I iudged like as did vnwise  
 Midas, than I knew not that  
 the vertues of the minde onely,  
 caused true quietnes, worldly suc-  
 cesse nothing profiting but great-  
 ly deminishing the same.

What can be more true thā this  
 Oracion; whō should it not moue  
 if it were spoken by the mouth of  
 Alexander (as he would speak it  
 doubtles if he might return to vs)  
 to esteeme the world according  
 to

59  
to this worthines: Moreover ye  
may se by the example of Agame  
non, how little quietnesse world  
ly welth inferreth. He was so  
much troubled with his high  
state, that he lamented his chaū  
ce in that he was king, and ruler  
ouer so many people.

Laertes whiche to the sight of  
the world liued welthely & won  
dero<sup>9</sup> quiet, yet was not quiet in  
deed, as witnesseth Plutarcke.

On the other side Metrocles  
byle and beggerly, in winter co  
uering his body w<sup>th</sup> a tab for lack  
of house rowmeth, & in summer  
taking vphis Tennes in the por  
ches of temples, faring not so  
wel as did the dogs of the Citie,  
yet was he of so quyet a minde  
(vertue beeing the autor therof)  
that his quyetnes among wai  
ters shalbe had in perpetuall me  
mory

noy. Wethus about to be bur-  
ied (suche was the vertue of his  
minde) was said nothing to be  
inquieted at all.

Thus I say, some of the wise  
gentiles, considering and seeing  
that true quietnes procedeth one-  
ly of beaue: esteemed worldly  
welth not of a straw. Yet we  
Christen men (suche is our lack  
of true wisdome) whiche knowe  
we ought to knowe, if we remem-  
ber so muche as I haue spokē be-  
fore, that there is no quietnesse  
to them whiche be of GOD, but  
quietnesse of minde, and consci-  
ence, that is procured onely by  
vertue, purenesse of life, and hope  
specially.

Whiche as (S. Paule saith) com-  
meth of prooffe, prooffe of paciēce,  
paciēce of troubles & so consequē-  
tly, that our quietnes must come  
by



600  
by troubles. What doo we not at-  
tempt, to obtaine worldly vani-  
ties: running by Sea & by Land  
by rockes and sandes, by Scilla  
and Sirls, by fire and sword (as  
sayeth the Poet) fearing no Jeo-  
bardies, nor casting any perilles  
like men out of our wits, seeking  
fire in the Sea, and requiring  
water of the drie pomthe stone.

**C** O blindenesse what I pray  
you haue wee gotten when wee  
haue procured riches or worldly  
prefermentes, whose purchasing  
commonly is painful, the keeping  
ful of busy feare, the vse dannger-  
ous, the losse deadly.

**W** hat (I say) haue we got  
tranquilitie of minde: no truely  
but accesse of vnquiernesse, for the  
more that goods grow: the more  
groweth care.

**M**iserable (saith the Poet)  
is

is the keeping of much money.  
 In the which respect Horatius  
 Miltiades desired his friend after  
 hee had made him riche: to take  
 his goods from him againe.

What then: satisfying of thy  
 appetite that thou hadst to worl  
 dy things: nothing lesse. For as  
 he which hathe the Drooply the  
 more he drieth the more he thir  
 steth: in like case the worldly mā  
 the more he hathe the more he  
 coueteth. Increase of vertues:  
 no, rather an explosion of them  
 all. What than: truely a bait to  
 al vice and mischief. And if thou  
 take not very good heed, A instru  
 ment to worke thine owne confu  
 sion.

¶ O perillous and moste pesti  
 lent Harlot (I mean the world)  
 which is transfigured in plea  
 sures, and abundaunce of ri  
 ches

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thes of the Earth, in pleasures &  
voluptuousnes. And I cal her not  
only an harlot, but the mosse fil  
thy & mosse dirty quean, whose  
face is foule, horrible, sharp bit  
ter and cruel.

And in this mosse wherin all  
they be counted without forgive  
nesse whome she deceiueth. And  
although her countenaunce be so  
filthy, and so wilde, so barbarous  
and so cruel: yet many be snared  
by her, and when they se all thin  
ges in her body ful of peril, ful of  
death, ful of mischeef: yet shee is  
desired of them, and counted to be  
loued and coueted. Not with  
standing that she maketh no ma  
better, wiser, nor more tēporate,  
no man more fauourable, gentle  
nor pudent.

finally that she chaungeth no  
angry person, into a man meek  
of



of bebaufour, neither teacheth  
 the voluptuous man sobrietie, nor  
 the impudent shamefastnes, nei-  
 ther at any time by her is gottē  
 any kinde of vertue to the soule.  
 No rather like Circe, whiche (as  
 Homere writeth) chaunged by en-  
 chauntments Ulisses men into  
 Hogges, Dogges and other brute  
 beasts, she maketh of them whi-  
 che bee vertuous, vicious: and of  
 reasonable men: beastes unrea-  
 sonable. Whereunto may we im-  
 pute the fault, that some whiche  
 haue been meek and gentle (as it  
 chaunseth oft) by the reason of  
 ire and furiousnes, be chaunged  
 from men as though it were in-  
 to raging Lions: but to the en-  
 chaunting Circe the world. What  
 maketh the which haue been mo-  
 dest sober and temperate (as we  
 haue examples to many) for their  
 C.i. Drunken

Drunkennesse and beastly intem-  
perancie, moste like vnto the vn-  
clean, and filthy Hogges: the en-  
chaunting Circe the world.

What taketh our wittes from  
vs: by the reason of pride, & cau-  
seth vs shamefully to forget our  
selues and our mortall state: the  
enchauling Circe the world.

To be short this same enchaū-  
ting Circe the world, chaungeth  
even the moste part of them, whi-  
che haue to doo with her who-  
rishe ornamēts (except it be some  
spirituall Allices) into very bru-  
tische Lises, if yee haue respect to  
heauenly wisdom.

¶ Horace considering hir who-  
rishe charmes, calleth her riches  
and ornamentes, matter of the  
great euil, and counsellēth them  
whiche be lothe to be wicked: to  
hurlc them into the Sea.

Act

¶ Let vs therefore not passe  
 for the lacke or losse of riches, or o-  
 ther worldly things that be so pe-  
 rilous, but rather prepare our  
 selues partly to follow the coun-  
 sel of Horace, though he were an  
 Ethnick, not in casting away of  
 our goods if we haue them: but  
 liuing as though wee had them  
 not. And giuing them away, ra-  
 ther than our soules whiche God  
 hath deerly bought, should take  
 hurt by them. Remembzing that  
 Christe saith. Math. v. It is bet-  
 ter to go to Heauen, hauing but  
 one eye or one arme, than to the  
 fire of Hel with two eyes or two  
 armes.

¶ It is better with pouertie, and  
 afflictions to be fauored of God:  
 than with welth & prosperitie to  
 haue his displeasure. Let the chil-  
 dre of y<sup>e</sup> world & the deuill (which  
 E.ii. is



is the Prince of the world) seek  
their welth, that is proper vnto  
them, and let them enioy it. Let  
vs whiche be of Christe seek and  
enquire for heauenly welth whi  
che by Gods promise shalbe pecu  
liar to vs.

Let the Cretians, Epicures,  
Beotians, with suche other beast  
ly barbarous and carnall people  
passe for things that be plesaunt  
for the body, and pertaine to this  
present transitory life, let vs whi  
che be (or ought to be) spirituall;  
passe for things that pertain to  
the spirit and life to come. But I  
will return again to the Gentiles,  
for I began to declare with what  
things they were moued to the  
contempt of the world. There  
were other of them, of the which  
sorte I haue named two or thre  
before, whom the desire of know  
ledge

ledge mooued to dispise worldly things vtterly, perceyuing that it was hard and vneth for them, hauing the vse and abundance of temporall goods: attentiuely to apply their study.

In this point who dooth not see them to be commended aboue the more part of vs Christians: whiche although our religion requirerth mindes more alienate from the world, and addict to the contemplation of spirituall thinges, yet our whole mindes and strength, be wholly intent to thinges that be vaine and earthly: scarcelye beleuing the saying of Chziste. No man can serue two maisters, G.D. and the worlde. Mathew. vi. Neither regarding the saying of Saint Paule. No man seruing in the waies of God entangleth him self with world:

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ly busines.ii. Timo.ii. that is to  
say in my iudgement, is cheedy  
and wholy giuen to the purcha-  
sing and disposing of carnal and  
earthly thinges, eyther yet the  
commaundement, wherein God  
requireth our loue with all our  
harts,mindes and soules, not be-  
stowing any part of it of these te-  
poral clouds, and vaine shadowes.  
Mat.xix. It is a shame that the  
naked knoweledge of naturall &  
vile thinges, should obtaine of the  
Gentiles, which neither y know-  
ledge of heauely thinges, neither  
the care of our soules, the com-  
maundementes nor promises of  
GOD, can obtain of vs, that be  
Christen men.

Other of the Gentiles were  
(in whose number was Aristi-  
des)moued with no hope of good  
thinges, that should chaunce af-  
ter



set this life: then for very vertues  
 sake onely fancied not but neglec-  
 ted worldly welth. Cheerly seing  
 it for the moſte part chaunce to  
 the wooꝛſt and noughty felowes  
 to the beſt and moſte vertuons,  
 miſeries and troubles.

The thing is partly declared by  
 the anſwers of pouertie and ri-  
 ches in Ariſtotels probleme. It  
 was asked of riches why he vſed  
 to dwel with the wooꝛſt (the beſt  
 as though they were diſdained)  
 he anſwered, that his minde was  
 ones to haue taried euer w<sup>th</sup> them  
 that were good, but Iupiter en-  
 uying this his purpoſe, put out  
 his eyes, & ſence he loſt his ſight:  
 it was euer his chaunce lightly to  
 kappe on the wooꝛſt. It was al-  
 ſo asked of pouertie, why ſhe did  
 ſtil viſit þ good mē, & paſſe by the  
 that were wicked and noughtie.

E.iiij.

She

72  
Shee answered that good men  
could tel how to intreat her.

[ You shall read that suche  
murderers as Tantalus, ambi-  
tious as Cresus, coneto<sup>r</sup> persons  
as Crassus, Sicophants as Cil-  
licon, had of welth great abun-  
dauce.

[ On the other part suche iust  
and good men as Aristides, Cato  
Uticensis, Fabius Maxim<sup>us</sup>, An-  
aragoras, and Plato, were euer  
in great need and troubles, indie-  
genty and afflictions.

Truely though Scripture dooth  
not prouoke me, yet charitie part-  
ly moueth me, to think that God  
had his elect cuē among the Ge-  
tiles and that he would haue the  
afflicted, no otherwise thā those  
whiche openly professe him.

Many naught y felowes (saith  
the greek Doct Callimachus) be  
riche

riche and welthy: the good miser-  
able, & poore. But with these thin-  
ges we must not be mooued.

The consideration of the thing  
was sufficient to set the minde of  
Aristides at utter defiance with  
the world and his ornaments.

Yet we knowing by Gods word,  
as by the xxi. Chapter of Job, by  
the xxx. Psal. by the xxii. Chap. of  
Hieremy that euill men doo liue  
welthely, auanced and comforted  
with all kindes of dainties: ex-  
tolled as the Cedars of Libanus  
that all things doo prosper with  
them, and their seed after them.

On the other side that goodmen  
be afflicted, punished and bared,  
yet had we rather be numbred a-  
mong the welthy & wicked, and to  
be imitators of their sect: than a-  
mong the godly, which by their  
paciēce & sorowes shal penetrate

E.b.

the



the heanens. We had rather be  
 welthy Naball and his temporal  
 pleasures, descend to the deuill:  
 than with pooe Chryste and his  
 temporall trouble, ascend into þe  
 kingdome of GOD his father.

But it is said in scripture. Pro.  
 xiii. The extremitie of ioy is oc-  
 cupied with mourning.

Once it shall repent vs soze not  
 without the singing of Lisima-  
 cus song. King Lisimachus by  
 chaunce of warres, taken of the  
 Scythians in his captiuitie, was  
 so soze pressed with thirst that he  
 was glad for a draught of drinke  
 to sel his kingdome.

Afterward remembzing for how  
 thort a pleasure hee had solde a  
 thing mooste precious: cryed out &  
 wept saying. Alas how mad was  
 I, to sel a noble Imperie for the  
 satisfiying of my affection, and  
 greedy

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gredy belly. I fear it wil be some  
of our chaunces at the last, whi-  
che haue the world in suche esti-  
mation to sing likewise this so-  
rowful song.

O we miserable (and brainles  
fooles) whiche would for vaine  
pleasures, and transitory welth,  
leese the royall kingdome of God  
with the eternall pleasures, whi-  
che hee hath prepared for them,  
that loue him and renounce the  
world. The whiche world (alas)  
what is more vaine: (man) the  
best part of it is copared of scrip-  
ture to the flower of grasse, the  
gras shalbe withered, & the flow-  
er shall fall down. O happy soules  
which in all your afflictions haue  
bene faithful & constant: to you  
the spring of the Lord shall ever  
be flourishing and green.  
Mo be vnto these false illusions  
of

of the world, baits of perdition,  
 hooks of the deuill, whiche haue  
 so shamefully deceiued vs. and se-  
 duced from the right path of the  
 Lord, into the by wates of con-  
 fusion, and byeres of perpetuall  
 punishment. Where our weeping  
 shall neuer cease, nor the furies of  
 our conscience shall neuer ware  
 olde. At the last freend Urban, se-  
 eing it is so, that as welth and ri-  
 ches causeth vniquietnesse of min-  
 de: so aduerse fortune and pouerty  
 to a Christe mans hart inferreth  
 deep quietnesse. Seeing that as  
 welth stayeth and letteth vs fro  
 the contemplacion of heauenly &  
 spirituall things: so aduersitie ta-  
 keth the stay and the let away.

Seeing that as the nature of  
 worldly successe is to make vs be  
 numbred among the vniust: so is  
 the nature of afflictions to endue  
 vs



vs to the number of them that be  
 good, godly and vertuous. Let vs  
 loue pouertie, and embrace afflic-  
 tions, as things moſte expedient  
 and neceſſary for vs. Let vs  
 feare & beware of wealth  
 as a thing (except  
 we haue  
 grace to vſe it) moſte  
 deadly deuiliſhe,  
 and daun-  
 gero<sup>s</sup>.





**B**Ut thou wilt say  
 perchance (sir) if ye  
 were in my case, your  
 re minde would bee  
 troubled no lesse thā  
 mine, I haue wife and children,  
 a familie, whiche the law of na-  
 ture and honestie bindeth me to  
 nourishe. I haue neither money  
 nor other goods to defend them.  
 Besides that my body hathe no  
 suche helth, as is necessary for a  
 neddy and pooze man. I am chauf-  
 fed also as though these things  
 befoze were nothing, with floun-  
 ders and iniuries.

¶ Whome I pray you would  
 not these things discourage, and  
 in maner make as a man despe-  
 rate:

If the case be as thou sayst be-  
 ware wel, and take diligentlie  
 heed, least the Deuil vse thee, as  
 he

he dooth his, and the chüdren of  
 dānation being in like anguillhe.  
 Beware he bring thee not to dā-  
 nable mistrust. Neither let him  
 lead thee to any vnboned crafts  
 as theft, periurie, adultery, mur-  
 der, disceit, oz such like, for the tri-  
 lawful augmēting of thy substā-  
 ce, so making þ thing which god  
 hath offred thee, as a meā, wher-  
 by þ mightest the rather approche  
 vnto him: a mean to perdition &  
 helly fire. But if þ be in these mi-  
 series: remember þ they come not  
 rashly, but euē of the Lord, there  
 is no euell (saith scripture) chaun-  
 ceth to thee oz any other in the  
 Citty, whiche the Lord hath not  
 wrought. Am. iii. Of the Lord (I  
 say) whiche as it is writtē in the  
 third Chapter of the Apocalips  
 chastiseth all the Children, that  
 he loueth, wherby he may with a  
 fatherly



fatherly affection correct them.  
 Whiles we be iudged of the Lorde  
 we be corrected, lest we be condē-  
 ned with them of this worlde. i.  
 Corin. ii. Remembz ing these thin-  
 ges, let vs in all our miseries com-  
 fort our hartes, and say vnto our  
 heauenly Father as did Crates  
 to Fortune after his shipwack.

Crates after he had lost by ship  
 wack all that he had: said this  
 with a mery cheer. Go to Fortune  
 I knowe what thou meanest. I  
 am sure thou doost intend none o-  
 ther, but call me to Philosophie;  
 go to I am wel content to come  
 thither as thou callest me.

Euen so say we to our heauen-  
 ly Father whē we be afflicted, ge-  
 to moste bountiful Father, I kn-  
 owe what þ meanest (I knowe)  
 thou doost none other, but call me  
 to repentaunce. Lo I come will-  
 ingly.

80  
lingly thither as thou doost call  
mee.

**P**ermit not the deuill (I say)  
thine enemy to bring thee being  
needy and pooze, to desperation,  
but flee fro him lightly to Gods  
woord, as to a moſte ſtrong for-  
treſſe. For there by reading or  
hearing the promiſes of **GO**d  
thou ſhalt be ſufficiently armed  
againſt him.

**R**ead the vi. Chapter of **Ma-**  
**thew** where **Chriſte** himſelf pro-  
nounceth theſe woords to them  
whiche be his faithful (I ſay vnto  
you) be not careful for your li-  
ues what you ſhall eat, or what  
you ſhall drinke: nor yet for your  
bodies what you ſhall put on.  
Is not the life more worth than  
meat: and the body more of va-  
lure than rayment: beholde the  
fowles of the ayre, for they ſowe

**f.i.**

not

81  
not neither reap, nor yet carry in-  
to their barnes, yet your heauenly  
father feedeth them.

Whiche of you though he took  
thought therefore could put one  
cubite to his stature: why care ye  
than for rayment? Consider the  
Lillies of the feeld (how they do  
growe) they labour not, neither  
spinne, and yet for all that (I say  
vnto you that) even Salomon  
in all his royallite was not afraid  
like vnto one of these. Wherefore  
if GOD so clothe the grasse whi-  
che is to day in the feeld, and to-  
morrowe shalbe cast into the for-  
nace: shall not he muche more doo  
the same for you, O ye of little  
faith? Therefore take no thought  
sayig. What shal we eat, or what  
shal we drinke, or where with shal  
we be clothed? After all these thin-  
ges seek the Gentiles. For your  
heavenly



heauenly father knoweth that  
 ye haue need of all these things.  
 But rather seeke first the king-  
 dome of God and the righteous-  
 nes thereof, and all these shalbe  
 ministred vnto you. Thus by pro-  
 mise made by the mouth of Chri-  
 ste, wherein was neuer found dis-  
 ceit, noz gile, we shal lack nothing  
 (if we be faithful) y<sup>e</sup> is necessary  
 for vs. I haue been yung (saith  
 the Prophet) and I haue wared  
 olde, yet I neuer saw the iust left  
 noz his seed begging their bread.  
 Psal. cxx. Cast thy cogitacions on  
 the Lord, & he shal nourishe thee.  
 lxxxv. be you careful for no world-  
 ly thing, but with prayer and ob-  
 serration, let your petitions be  
 knownen of God. Phi. iiii.  
 He that giueth seed to the sower  
 shal giue vs bothe meat & drink:  
 ii. Cor. ix. Comfort we our selues  
 I. ii. ther

therfoze beleuing these promises  
and neuer despairing vtterly.

But because wee beleue those  
thinges the better, whereof wee  
haue prooffe: I wil bring exam-  
ples wherby ye shall se that God  
both wil and is able to performe  
so muche for his faithful, as hee  
hath promised.

*cc. 2. da.* Daniel cast into the Lions den,  
many a mile from all such freen-  
des as would minister meat or  
drink to him, had meat sudainly  
sent of God by the Prophet Aba-  
cuck.

Sampso all moſte loſt for thirſt,  
after the conflict that hee had to  
the Philistiāſ, prayed to GOD  
& found drick in an aſſes Jawes.  
Agar in the wilderneſſe, deſpaya-  
ring of her owne life and her chil-  
des for lack of vittailles, & with  
many ſalte tear laying y childe  
far

far frō her lest her motherly eyes  
 should se it die, was fed of God, &  
 cōforted beyond her expectation.  
 The pooze woman of Sarepta,  
 loking to die with her childe, the  
 day after ꝑ Prophet came to her  
 house, had her Oyle, and meal so  
 augmēted ꝑ she lacked not til the  
 time of plēty returned. Therfoze  
 whā so euer any lack happeneth  
 be it of corn, oz suche ocher nēssa-  
 ries, dispaire we not, calling to re-  
 membrance this exāple, let vs  
 think with our selues that god is  
 able at all times to encrease our  
 corne, lying in the barne, grow-  
 ing in the feeld, beyng bread in  
 the ouē, yea oz in thy mouth, at  
 his pleasure, as wel as he did the  
 oyle oz meale, of the woman of  
 Sarepta, oz the oyle of the deb-  
 ters wife by his ꝑphet Helise.  
 But if it so chaunce that no hope

J.iii.

be



59  
be left of our tēporal nurishmēt  
yet haue we no iust cause to dis-  
pair, remēbring (that scripture  
saith) man dooth not onely liue  
in bread: but in euery woord that  
proceadeth from the mouth of  
God. The ōnipotēt God did vse  
Armour and weapons (yet not  
necessarily) as instrumētis, by the  
whiche he did giue to his people  
Israel many victozies, yet his  
power was only the cheefest au-  
toz of the same.

So though he vse meats & dri-  
nks as meanes wherby he nutri-  
sheth vs, yet the pzincipal cause  
of our sustentation is his vertue  
and godly power, and as he did  
often giue victozies to the Israe-  
lites, their hands and weapons  
not moued at all: so hath he allo-  
fed (& can doo) again his faith-  
ful, though worldly meat & drink  
be

26  
be not vtterly ministred. A better  
proof needs not, than the example  
of Moses and Hely, who he sus-  
tained w<sup>th</sup> his heauēly power the  
space of xl. daies without the mi-  
nistratiō of any worldly feeding.  
Wherefore as dauid said my sword  
shall not saue me. neither yet wil  
I trust in my bowe. So say we,  
our meats & drinke shall not saue  
vs, neither wil we trust in world-  
ly thinges: for the power of God  
sustaineth vs, and in him wil we  
trust by whom all thinges doo cō-  
sist. Col. i. Whiche sustaineth all  
thinges w<sup>th</sup> the word of his power  
Heb. i. Whiche openeth his hand,  
and filleth euery beast with his  
blessing. Psal. 145. whose hand be-  
ing open all thinges are filled w<sup>th</sup>  
goodnesse. whose face turned a-  
way: all thinges are troubled.  
whose spirit withdrawn: altho

ges that fail and be brought into  
dust. Ciii. Which saueth man and  
beast. xxxvi. Whiche couereth the  
heauens with clouds, prepareth  
raie for the ground, and bringeth  
forth grasse in the mountaines,  
whiche giueth to beasts their  
meat, and to the chickens of the  
rauens calling vpon him. xxxvii.  
In him, to whom all these things  
be iustly ascribed, Doo wee liue,  
mooue and be. Act. xvii. In who  
of whom and by whom all thin-  
ges are, to whome be glozy for e-  
uer. Rom. xi.

If ye haue respect to the afore  
going examples, ye that perceiue  
that the Lord after he hath bro-  
ught vs euen to the extremitie,  
as the Psalmist saith, can a wil  
(if it be expedient) deliuer vs, not  
onely from hunger, and thirst,  
but from all other miseries, har-  
mes



mes and aduersities, from persecution and drowning, from fire and our enemies, from sicknesse, slaunders and death.

Who deliuered Dauid so oft violently persecuted from the bloody hands of Saul :

¶ The three Children thrust into the whote Fornace, from burning: Noe from drowning: Lot from the vengeance that light on Sodome and Gomor: Daniel from the hungry mouthes of the Lions: the Israelites from the Egyptians their enemies, from seruitude and intollerable bondage: Ioseph from slaunders: Susanna from the cruel death the slaunderous Judges would haue put her to: Peter from his hands and imprisonment:

¶ Who restored so many leproses to cleanness amongs the Iewes,

f. b.

Be

89  
Peters mother in lawe from her  
Ague to helth: so many lame to  
their limmes, so many blinde to  
their sight: Was it not the migh-  
ty hand of GOD whiche is not  
yet abbreuiate, neither weakned  
but as strōg as euer it was: And  
thcugh it please him to defer our  
deliuerance, as it chaunced to  
Joseph and to Israel oppressed  
with the Egyptians, wherby his  
glozy may be moze illustrate: yet  
let vs think none other but hee  
hath both power and wil to help  
and saue vs from all mi'eries  
whatsoever they bee, if it stand  
with our soules helth, & his glo-  
ry.

¶ If it doo not: he wil not if he  
loue vs, if hee wil not: let vs take  
in good worth, and conform our  
willes to his. Playing the part  
of a wise patient, whiche would  
be

be glad to haue his deſeaſe, & the  
cauſe therof expelled by keeping a  
hard diet, and receiuing of bitter  
medicines one moneth and no le  
ger if it might be.

But in caſe his ſickneſſe cannot  
be healed, except he uſe thoſe bit  
ter medicines & hard diet a whole  
yeer: he wil rather ſo doo in hope  
of helth after ward, than by refu  
ſing the be ſick al the daies of his  
life .

¶ Euen ſo if that our ſoules  
can not bee cleer of ſuche diſeaſes  
and botches ( as ſhall diſpleaſe  
the eyes of G D D ) except wee  
uſe aduerſities ſo long as wee  
liue : as ſpirituall medicines mi  
niſtered to vs by G D D : let vs  
bee wel contented in hope that  
we ſhall after this life, whiche is  
but a yeere (no) rather a minute  
of an hour in compariſon of the  
time



time that is to come, haue helth  
euerlasting no moze in daunger  
of any malladies.

Therefore in suche prayers as  
we make in our afflictions: let vs  
folow the example of Dauid whi  
che in his moſte trouble ſaid. If  
it please the Lord, he wil deliuer  
me, but if he ſay. Thou dooſt not  
please mee (I am ready and wil-  
ling). Folowe we the example of  
our maiſter Chriſte, whiche ſaid  
in his prayer that he made a lit-  
tle befoze his death (father) if it  
bee poſſible y I may eſcape this  
paſſion (how be it) not as I wil,  
but as thou wilt.

Let vs behaue our ſelues in our  
afflictions, as did the three Chil-  
dren threatned of Babilogodono-  
ſoz. The Lord (ſay they) that we  
worſhip can deliuer vs from the  
fire (if it please hi) But if it please  
him

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him not, be it known to thee (O  
King) that wee wil not worship  
thy Gods, nether thy Image ma-  
de of Golde.

Learn we also the lesson taught  
vs in the Lordes prayer (O fa-  
ther) thy wil bee fulfilled. And if  
our carnall affectiōs, at any time  
wil rise against vs, stered bp of  
the fleshe, and the deuil our ene-  
mies, vpbayding vs, and ende-  
uouring to shame vs, with our  
afflictions, to make vs blasphemē  
GOD, as though he had forgot  
vs; make we aunswere to them  
(as did Aristides to his cuntrie  
men) whē they did vpbraid him  
with pouertie. Cease to object  
my pouertie & afflictions against  
me, whiche be vncomely and vn-  
pleasaunt onely for them, vnto  
whom they chaūce against their  
willes. I counting my self no bet-  
ter

ter than my maister Chziste, and  
 wel contēt and pleased with the.  
 Or if the same pricks and godes,  
 of the Deuil (affections I mean)  
 wil at any time moue vs to that  
 thing which is not godly nor ho-  
 nest, for vaūtage or monies sake,  
 for preferment, helth of the body  
 or any other commodity or comfort,  
 wherof we seem to haue need: let  
 vs make answer to them as did  
 Marc<sup>s</sup> Curi<sup>s</sup> to the Samnites  
 offering him money. Marc<sup>s</sup> Cu-  
 rius was once a mā of muche no-  
 bilitie, riches & renown among  
 the Romaines, howbeit at the le-  
 gth (as it fortunēd) he became a  
 very poo<sup>r</sup> man, in so muche ꝑ his  
 meat for the most part was only  
 roots, colde herbs and woorts.

It chaunced that the Embassa-  
 dours of the Samnites, than be-  
 ing at Rome, and hearing of his  
 pouertie



34  
pouertie, whom they had known  
ones to be famous and welthy:  
came to his house to visite him,  
where they found him in a pooz  
chamber, poorly arayed and see-  
thing coles for his dinner, they  
after much communication about  
to depart, gently offered to give  
him money, the whiche he refu-  
sed disdainfully with these wo-  
des. Keep your money to your sel-  
ues you Samaritans, for he that  
can be content with suche appa-  
rel, and suche fare: hath no need  
of it. Euen so say we to our affec-  
tions, Embassadors of the De-  
uil & the world. Let y world keep  
his goods & his prospero<sup>s</sup> things  
him self, for he that can be con-  
tēt to liue as did his master Chri-  
st: hath no need of the, but what  
need these prophane examples se-  
ing that we haue better in holy  
Scripture

95  
Scripture. Let vs answer them  
as Job did his freeds. Although  
the Lord kil mee: yet I wil hope  
in him stil.

Or as the elder Tobie did an-  
swere them whiche did bpbzayd  
him with his pouertie and mis-  
erable blindenesse. We be the chil-  
dren of Saints, and look for an  
other life, whiche GOD shall  
giue to all them that chaunge not  
heir faith from him.

Though it please GOD so ex-  
tremely to punish vs, euen to the  
end of our life, as he did Lazarus,  
with hunger, colde, and lacke of  
lodging, biles, botches, and gre-  
uous sicknesse, yet be we not dis-  
courage calling to remembrance  
this his promise.

He that wil perseuer euen to  
the end shall be saued. I am sure  
if Lazarus were here again, know-  
ing

ing so muche as he knoweth, though a hundred times so many evils should bere his body, as did once, yet he would not be greued therewith.

Let our strength be as Esay saith in hope and silence. What so euer chaunce, be we quiet and keep silence, even as our maister did, beeing as a sheep before the shearer, or led toward the slaughterhouse, whan the Jewes did buffet him and spit in his face.

Hee that comitteth him self to **GOD** (saith Scripture) kepeth silence, him y<sup>e</sup> kepeth silēce dooth **GOD** so heat: that he may amēd him, so cast him down y<sup>e</sup> he may raise him, so slayeth hi: y<sup>e</sup> he may make him alive. Let vs therefore be cheerful lokig for y<sup>e</sup> Lord, whiche cōming doubtlesse shall come & wil not tary. But what should



I say wil come: whiche hath promised to bee with vs stil, euen to the end of y<sup>e</sup> world, which as scripture witnesseth, when all our frendes, father and Mother forsake vs: he receiueth vs, neither wil euer leue vs (for such is his promise) fatherlesse and Motherlesse, but bee with vs continually in al our troubles, and at the last (as hee did Lazarus, with other of his sorte) cleerly deliuer vs, in the meane space doo we feed our selues merily with hope.

The Proverb saith (meking of worldly thinges) hope nurisheth cutlawes, muche more should the hope of Christs promises nurish vs, for the hope of worldly thinges is fallible. But the hope of Gods promises cannot be deceived, neither shal it ever shame vs. I haue hoped in thee (O Lord) sayth

faith David, and I shal neuer be  
 confounded. Moreover let vs cō-  
 fort our selues, considering that  
 the man it self is the soule immor-  
 tall. The body is but a race after  
 the minde of Socrates, a house  
 or a prisō rather as Paul nameth  
 it, and that the man it self: is no  
 better for corporall commodities  
 neither the worse for corporall in-  
 commodities. But by the iudge-  
 ment of holy Chrysostome, like as  
 a horse is nothing the better for  
 his golden bridle, silver saddle, pre-  
 cio<sup>s</sup> trappings, or other ornamen-  
 tes, but for his swiftnes, pace &  
 strengnes: no more is our inte-  
 rior man for riches, welth, helth  
 of the body, libertie, or other like,  
 but for the vertue of the minde,  
 and grace of G<sup>o</sup>D. Wherefore if  
 we be neuer the better for riches:  
 let vs not feare pouertie, nor for  
 helth

helth: let vs not fear sicknes, nor  
 for good name: let vs not fear fla  
 unders, nor for libertie: let vs not  
 feare bondage, nor for this com  
 mon life: let vs not fear death.

We be better saith Chrysostome,  
 for the vertue of the minde, whi  
 che is to think vprightly of God,  
 and to liue iustly amōg men. All  
 the other exterioꝝ things may be  
 luct away from vs, this cā not,  
 so not by the Deuil, except we  
 our selues willingly consent.

The Deuil although he took  
 from Job all his goods, whereby  
 he might prouoke him to blas  
 pheme GOD, his helth to shake  
 the constancie of his minde, his  
 Children to make him speak euil  
 of the Godhead, yet could hee ne  
 uer take this from him. But in  
 withdrawing all worldly thin  
 ges: hee heaped vpon the great ri  
 ches



ches of vertue, of the loue and fauour of G O D, through patience.

Job was hurt of the deuill, and of his afflictions, as one Prometheus was of his enemy.

Prometheus was a man whiche had a great swelling in his back, deforming his person very much. It chaunced that his enemy falling out with him: thrust a Dagger into the same deformed place, that done: he departed thinking none other, but that he had slain him. Howbeit Prometheus had so little harme by his wound: that wheras his back could be cured befoze with no Physick or surgerie, than was made whole. So he receiued comoditie and helth, of him that intended his destruction and death. Likewise truly it chaunced to Job, if the thing be

G.iii.

adul

advisedly pondered.

Suffer me I pray you to speak this by the way, seeing that Job for all these cruel torments of the Devil, for all these misfortunes, and punishments was neuer a deale the worse, whiche had not yet receiued the lawe, neither the redemption of Christ, nor the grace of his resurrection, muche lesse we weakened with all these things, should with like evils be harmed.

What were the Apostles worse for their hunger, thirst, and nakednesse: Lazarus for his botches, pouertie and sicknesse: Joseph for his flanders: Abel for the cruel death hee suffered: Were they not more noble and excellent for these among men, and prepared they not for them selues through these crownes of glory in GOD:  
Ther

Therefore let vs ever be merry in  
 Christe, and passe for no world-  
 ly miseries, for lack nor losse of  
 goods, for slaunders, nor impris-  
 onment, for sicknesse, banish-  
 ment nor death.

¶ But if it chaunce that all our  
 goods bee taken from vs, let vs  
 say with Job (and without sor-  
 row). Naked we came out of our  
 mothers wombes, and naked we  
 shall go hence.

We be flaundred: put we the say-  
 ing of the Lord before our eyes.  
 Cursed bee you whan men speak  
 wel by you, bee you glad & reioyce  
 when they reiect your name. We  
 be banished: remēber y we haue  
 no dwelling place heere, but look  
 for one y is to come. We fall into  
 great sicknesse, vse y saying of the  
 Apostle, though this our exterior  
 man be corrupted: yet thinterior



is daily renewed. Thou art hit in  
prison, and cruel death hangeth  
ouer thy hed, set befoze thee Ihs  
beheaded, & so great a Prophets  
hed giuen in reward of pleasure,  
to a dauncing wenche.

Thou hast notably offended and  
therefoze in thy conscience thou  
art troubled with the despaire of  
Gods mercy. For the auoyding  
of this spirituall trouble: think  
with thy self, that thy heauenly  
father dooth sweetly expostu-  
late with thee after this sorte.

What now my deere Childe:  
VVhy ceaseth not thy spirit at  
the last to be afflicted: why  
doost thou vnwisely derogate fro  
the multitude of mi mercies: who  
doost thou think that I am: Pha-  
laris the tirant: Manlius: Sa-  
leucus, or some cruel Scithe: Or  
els

els of mercies the father and of. *Cor. 1.*  
all consolation the God, long suf-  
fering and of much mercy.

Art þ not taught by my sone Je-  
su to call me thy father? Have *Math. 6.*  
not I promised that I would be *1 Peter. 1. 3.*  
thy father by my prophet Hier-  
remy and that thou shouldest be  
my sonne? Why dost thou not  
therfore ask me forgiveness wel  
hoping for pardon? Who is it  
of you (although ye be euil) whi-  
che wil not forgive his Sonne,  
forthinking his faults beeing  
suppliant desiring pardon and  
promising amēdement (notwi-  
thstanding that he hath prouo-  
ked him to ire an hūdred times).  
And thinkest thou that I which *Ex. 1.*  
am the father of mercies, of wh-  
om all fatherlines in heauen and  
erth is named, whiche possesse  
the riches of goodnes, patience, *Ro. 2.*

G.b.

and

and longanimitie, not to be redy  
to forgive my Childzen truly re-  
penting: Be of good comfort (my  
Childe) bee of good comfort, mi-  
strusting not my mercy, whiche  
surpasseth not only mans mercy  
how great so ever it bee, but all  
mine owne works.

Also iudgement without mercy  
shall they feel whose harts be ob-  
durate, hardened and wil not re-  
pent, whiche delite stil in their sin-  
nes and wil neuer leaue their wic-  
kednes, whiche contemn my wo-  
des and trust me not. From them  
in deed helth must needs bee far  
away.

psal.

Math. 3.

Math. 9.

1. Tim. 2.

But as for thee, repent, & the  
kingdome of Heaven shall be  
thine, trust & thy faith shall save  
thee. I would have all men to be  
saued, and none to perishe, my  
fashion is ever to recreate, thin-  
king



king lest hee perishe vtterly whiche  
he is abiect.

It is not my wil (beleue mee) Math. 12  
that one of these my litle ones be  
cast away, whom I euer loued so John. 3.  
wel, that I would bouchsafe to  
giue my onely Sonne for them.  
But thy trespasses be great wher  
fore thou art not lightly perswa- 1 Tim. 1  
ded to trust in my mercy.

Christ Iesu came into the world Math. 9.  
to saue sinners. He came to call  
sinners, and not the iust, and to  
saue that whiche was lost.

I knowe that thou an offender  
shouldest offend, & as a transgres-  
sor, I called thee fro thy mothers  
wōbe, yet for my names sake wil  
I make my fury far of. Thy good Esa. 48  
woorks cā be of no suche perfectiō  
þ they may bee able to saue thee,  
nor thy euil woorks (so that þ re-  
pent with a ful purpose to reneue  
thy

Eccl 43 .

Excl

P

Isaiah 11.

Q

R

S

Isaiah 120.

thy life) can hurt thee into the hel  
ly fire. For I am, I am whiche  
put away thine iniquities for mi  
ne owne sake, and thy sinnes wil  
not I remember. I am (deere  
sone) I am which put away thy  
sinnes for my self, for my self,  
and wil giue my glory to none o  
ther. Suppose thy sinnes be as  
red as scarlet, they shalbe made  
as white as snowe, whiche I  
haue scattered as cloudes, and as  
a mist haue I disperced them.  
Turn to me (I say) for I haue re  
demed thee, I haue redeemed thee  
which haue pittie vpon all men,  
and for repentaunce wink at all  
mennes sinnes. I would thou  
shouldst knowe y I thy Lord am  
meek and gentle. Neither can I  
turn my face from thee, so y thou  
wilt return to me. It is comunly  
said, that if a man dimitt his  
wife

wife, and the departing marieth  
 an other husband, shal he return  
 to her any moze: Shal not she be  
 as a polluted and a defiled wo-  
 man: Thou hast comitted forni-  
 cation with many louers, yet for  
 all that am I redy to return to  
 thee: so that thou wilt return to  
 me. Suche is my facilitie, so gen-  
 tle I am, suche is my benignitie,  
 so great is my mercy, whiche thy  
 moſte louing brother and aduo-  
 cat Chriſte, y<sup>e</sup> waſhed thee from  
 thy ſinnes in his blood, hath pur-  
 chaſed, continually praying for  
 thee. Haſt thou not heard how  
 merciful I ſhewed my ſelf to Da-  
 uid, to the ſinners and to Na-  
 chab. To Magdalen, to the theef  
 the publican and other innume-  
 rable: Why dooſt thou not open  
 the examples of them, as a table  
 or glaſſe wherin thou maieſt wel  
 lern

Isa. 55. 7.

Esa. 20. 8.



Isa. 3

Isa. 1. 45

psal.

learn how erazable I am, how  
redy and willing to forgue. Con  
sider with thy self how harynous  
faults I haue pardoned them,  
theft, adulterie, murder, idolatry,  
& what not: Go to therefore be of  
good cheer, lift vp thine eyes, mi  
strust me no longer, turn to me &  
thou shalt be saued, comend thy  
spirit into my hāds, & the prince  
of this world shall haue nothing  
to do with thee, for by me y God  
of trueth thou art truly redemed.

¶ Whan so euer deadly despair  
shall trouble thy conscience, set  
this Oracion before thine eyes,  
which is nothing els in deed: but  
Gods owne worde, witten by his  
moste holy Prophets, and Apost  
les. Finally thou art so tost and  
troubled that it should seem that  
God had clene forgot thee. Read  
the 49. of Esay, where thou shalt  
finde

finde these woords. Sion said (he  
 meaneth Gods elect) y<sup>e</sup> Lord hath  
 left me, & the Lord hath also for-  
 got me. Can y<sup>e</sup> mother forget her  
 infant, & not pitie the childe she  
 hath brought forth: but whether  
 she cā or no, I cā not (O Sion) for-  
 get thee. Alas how should he for-  
 get thē that beleue in him: with  
 whom as it seemeth by his owne  
 woords he suffreth: What so euer  
 is done to one of these little ones  
 whiche beleue in me: the same is  
 done vnto me. Math. 25. He y<sup>e</sup> tou-  
 cheth you: toucheth the very ball  
 of mine eye. Zacha. ii. And this  
 should be no little cōsolatiō for y<sup>e</sup>  
 faithful, seeing y<sup>e</sup> they haue God  
 him self as companiō, & partaker  
 of their sorowes. For all our af-  
 flictions & griefs of y<sup>e</sup> mind let vs  
 require remedies of Gods word,  
 whiche without fail can mitigate  
 all

all paines that occupy the hartes  
of them whiche beleue in him.

Wherefore it is not vaine that  
Christe saith in the gospel, come  
vnto me all ye that labor and be  
laden and I shall refreshe you.

Neither without a cause, that  
David whiche had oft experiēce  
of the comfort receiued of Gods  
woord, said this. How sweet be  
thy woords O LORD to my  
Tawes: more deliting my taste  
than the hony comb.

What so euer is witten it is  
witten for our larning, that by  
paciēce and comfort of the scrip-  
tures: we may haue hope. Ro. xv

By this you may gather y our  
cōsolatō is to be required of Scrip-  
ture. Belzeue me, though the  
moste heino<sup>r</sup> waues & tempests  
of this sea the world, be raised by  
thretening drowning to Peters  
Ship



Ship. yet if it be fastned with the anchor of Gods woort, wel they may mooue: ittut ouerwhelm if they can not.

¶ And among all other let vs haue in minde those Scriptures wherein we be ascertained y our bodies after this common death shall rise again, wonderfully glorified by the same power that formed the first. Those also wherein the eternall felicitie y shall be giue to all the, whiche after the example of Christe, suffer aduersities, (& ouercome the deuil, the world with theirs) is promised, for they shall abundantly comfort the be- leuing people. Lo saith the Lord (mentioning the resurrectiō and reuuing of our bodies) I wil put breath into you, and you shalbee quickered, I wil giue you sinnowes, and couer you with a skie

H.i.

and

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and skin, I wil put into you a spirit, and you shall liue and knowe that I am the Lord. Eze. 37.

We look for Iesu Christ our sauiour, whiche shall transfigure our vile bodies, & confirme them to his glorious body, by the same vertue, wherewith he is able to subdue all things. Phi. iii. Doubtlesse like as a grane of wheat sown in the ground is first putrified & brought as into a thing of nought, yet after that springeth vp freshly with a goodlier fourm, than he had before: so mans body sown in the ground after this temporall life, is first corrupted & in maner brought to nothig, yet at the last by his power, whiche did create all things of nothing, it shall rise again with a fourme of muche more excellency then euer was the first. Though this  
thing

thing be wonderful: yet incredible it is not, for he that was able to make all the world w<sup>th</sup> his creatures of nothing: must needs be able to make our bodies again of freshe of some thing. For the matter of our bodies shall ever remain in grasse, wormes, dust, stones or some other forme, even to the last day, And than surely even as Lazarus and Chziste (wherof we be members, and therfore must needs at the last rise w<sup>th</sup> him beeing our head) was resuscitate from their sleep (so I may call this corporall death) in like case shall the bodies of all men, some into the resurrection of iudgement, some of life.

But this woord sleep (freend Urban) bringeth me in remembrance of a questio which you moued to me at our last beeing together, & for asmuche as I could not than

H.ii.

for



for lack of oportunitie conueniēt:  
 he giue you an answer, by these  
 letters you shal know my minde,  
 howbeit very breefly, for I pur-  
 pose to defer the reasoning of the  
 matter to our next meeting.

¶ Your question was, whether  
 that the soule of man after this  
 temporall death slepeth, as dooth  
 the body, boide bothe of pain and  
 pleasure vnto the day of Judge-  
 ment or no: I answered that it is  
 as muche against the nature of  
 the soule to sleep: as it is against  
 the nature of the Sonne to be a  
 Dark bodie or of the fire to bee w  
 out heat,

The soule of man being an hea-  
 uenly sprite, is so liuelike and con-  
 stant: so strong and bigilat a sub-  
 stance: that naturally it cannot  
 but perpetually perseuer in ope-  
 ration. For of his own nature it  
 is

is a very operation and motion  
 it self, whiche neuer ceaseth, but  
 like as the Sonne, whiche way  
 soeuer he is mooued, shineth and  
 inflameth whereof Phaeton (as  
 we read in the Poets) had a suffi-  
 cient proof, so the soule of man  
 whether so euer it is brought li-  
 ueth & mooueth continually. Yea  
 and though the body (whiche of  
 nature is grosse and drousy) bee  
 oppressed with sleep: yet the soule  
 is still occupied in the memory, in  
 the intellection, or in other of the  
 more excellēt powers, as by Dre-  
 mes every man may see.

Muche lesse can it sleep, whan it  
 is clene deliuered from the sug-  
 gishe body. Therfore as the body  
 sleepeth: so the soule cannot, for  
 as muche as it is a substance ac-  
 comodate to continuall mouing  
 and cannot be wery.

H.iii.

Truly

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Truely the erroꝛ of the is great,  
whiche perswade them selues, &  
the soule sepeate from the body  
shall sleep vnto the last day, and  
this errour is olde and was con-  
futed by Origen, and other of his  
time. Neither was it euer since  
receaued into the Church, vnto  
suche time as the Anabaptists a  
pestilent kind of men (whose mad-  
nesse is execrable) brought it of  
late daies into the world again.  
But as all other of their opiniōs  
be peruerse, abhorring from the  
truthe, and deuilliche, so is this.  
Declaring his patrones not to be  
taught in Christs scoole, but in  
Galens rather, which affirmeth  
the death of the soule, necessarily  
to follow the death of the body.  
But leaning the vaine fantasies  
of the dotting Anabaptistes: let  
vs giue eare to Gods woꝛd.

It



It is w<sup>r</sup>itten Ecclesiastic<sup>9</sup>. xii.  
 The dust shall return to his ear-  
 th, from whence it came, and the  
 spirit to GOD whiche gaue it.  
 Where I hope hee shall be so far  
 from death & sleep, that he shall  
 haue delighted with ioyes vnspea-  
 keable.

¶ Hee that heareth my woord  
 (saith Christe) and beleueth in  
 him whiche sent me: hath life e-  
 uerlasting, and he shall not come  
 into condemnation, but he shall  
 passe from death to life. Iohn. v.  
 Mark that hee saith not from  
 death to sleep, but from death to  
 life.

The parable in the xvi. of Luke  
 dooth wel improue their false opi-  
 nion. Where it is w<sup>r</sup>ittē, that La-  
 zarus after his death, vsed ioy &  
 gladnesse. On the other part,  
 that the riche glutton was gree-

H. iiii.

ued

219  
ued and tormented.

**C**If the soules of men should sleep as the Anabaptists say: neyther should any ioy haue bene attributed to Lazarus, nor to the glutton punishment.

What wil they say to these wordes whiche Christe spoke to the theefe. This day thou shalt be with me in Paradise.

Wil they make vs beleue that Paradise is a dormitory or a place to sleep in? In case it be, a mā would think y<sup>e</sup> Christe is or was once a sleeper therein. For he saith, thou shalt be with mee in Paradise. S. Paul was rapt 2. Cor. 12. into Paradise, & there did heare wordes whiche a man may not lawfully speak These wordes he heard not with the eares of his bodie: for it lay prostrate on the ground. Act. ix. But of the soule, whiche

whiche part of Paule was rauis-  
 shed into Paradise, where he did  
 hear and see misteries. Therfore  
 I cannot beleue that Paradise  
 is a sleeping place, seing y Paule  
 was so occupied there in hearing  
 of secretes. Moreover where as  
 S. Paul desired to die, and to be  
 with Christ, me think he should  
 rather haue wished for the prozo-  
 gacion of his life, if that the soule  
 should continually sleep to y last  
 day, for in this world after a soze  
 we haue the fruition of G O D,  
 as though it were by a glasse, as  
 S. Paule him self teacheth. But  
 after this life ( if the opinions of  
 the Anabaptists be true) we shal  
 haue no fruition of G O D at all  
 (except it bee through dreames)  
 vnto the day of iudgemēt. Ther-  
 fore S. Paules wishe (if we cre-  
 dit these Antechristes) must nee-  
 des



des seem to be foolish.

The Lord saith that hee is the GOD of Abraham, the GOD of Isaac, the GOD of Jacob, not the God of the dead: but of the liuing. Betwixt the dead and the Anabaptists sleepers I see no difference.

If Saule had bene taught by any of the olde Prophets, that the soules of men should sleep: he would not haue gone about so busely to haue raised by Samuel.

We read. i. Peter. iii. that Christ went in spirit, and preached vnto the spirites whiche were in prison and were disobedient ones, when the lenitie of GOD was looked for in the daies of Noe.

Again in the fourth of the same Epistle, that the Gospel was preached vnto the dead. By the whiche

the testimonie what is ment but  
that the soules of y<sup>e</sup> dead did feelee  
the vertue of Chzistes death, whi  
che they could not haue done in  
case they had slept according to y<sup>e</sup>  
Anabaptists dreame.

¶ Therfore (I say) beleeeue not  
these false deceiuers, whiche en-  
deuour not onely to perswade the  
sleep of soules: but also to enacur-  
ate the resurrection of the dead,  
and so to abolishe an Article of  
our faith, and to make our religi-  
on baine.

And heerafter when you shall  
read or hear any suthē Scriptur-  
es as is a part of the 4. Chap. of  
the i. Epistle to the Thessaloni-  
ans where is mēcioned the sleep  
of the dead: ascribe it to the bo-  
dies, whiche in deed shall sleep to  
the day of Iudgement, and thā  
shall arise againe (the soules ioy-  
ned

ned to them) and awake fro their  
 Deep bndoutedly. Therfore saith  
 Job; I knowe that my redeemer  
 dooth live, and in the last day I  
 shall rise from the earth, and in  
 my fleshe shall see my Sauour.  
 Job. xix.

**I**n that happy and mery last  
 day (at the least) to the faithful,  
 whan Chryste by his couenaunt  
 shall graunt vnto them whiche  
 shall ouercome and keep his woꝝ  
 kes euen to the end, that they may  
 ascēd and sit in seat with him, as  
 hee hath ascended and sitteth in  
 throne with his father. Apo. ii.  
 and iii. where sorowe shalbe tur-  
 ned into gladnesse, that no man  
 shall take from them. Then as  
 writeth Esay. They which be re-  
 deemed shall return and come in-  
 to Sion praysing the Lord, & e-  
 ternal merines shalbe ouer their  
 hedds



heds, they shall obtain mirth & solace, sorowe and wayling shall be vtterly vanquished .51. Then the Sonne shall no more giue the light, nor the Moon, discusse the Darknesse for them: but the Lord our God shall be their light, and comfort continuall. Then dout ye not, (be we onely constāt heer in the loue & faith of GOD) we shall haue for earthly pouer-  
tie: heavenly riches, for hunger  
and thirst: saturitie of the plea-  
sant p̄sence of GOD, for bond-  
dage: libertie, for sickness: helth,  
for death: life euertlasting.

¶ For this time freend Urban I shall desire you to take this pooꝛ letter (how soeuer it be) in good woꝛth, and heerafter if it shall please GOD to cal me to a moꝛe quiet liuing (as ye knowe I am yet  
 yet

5123  
yet compelled necessarily to be  
stowe in maner all my time & stu-  
die in teaching of yung scollers)

I wil write to you moze large-  
ly of this argument and

peradventure (God

the authour of

all good

things giuing me grace)

moze lernedly. Th<sup>9</sup>

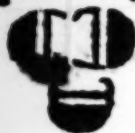
fare you wel, at

Orford the

xv. day

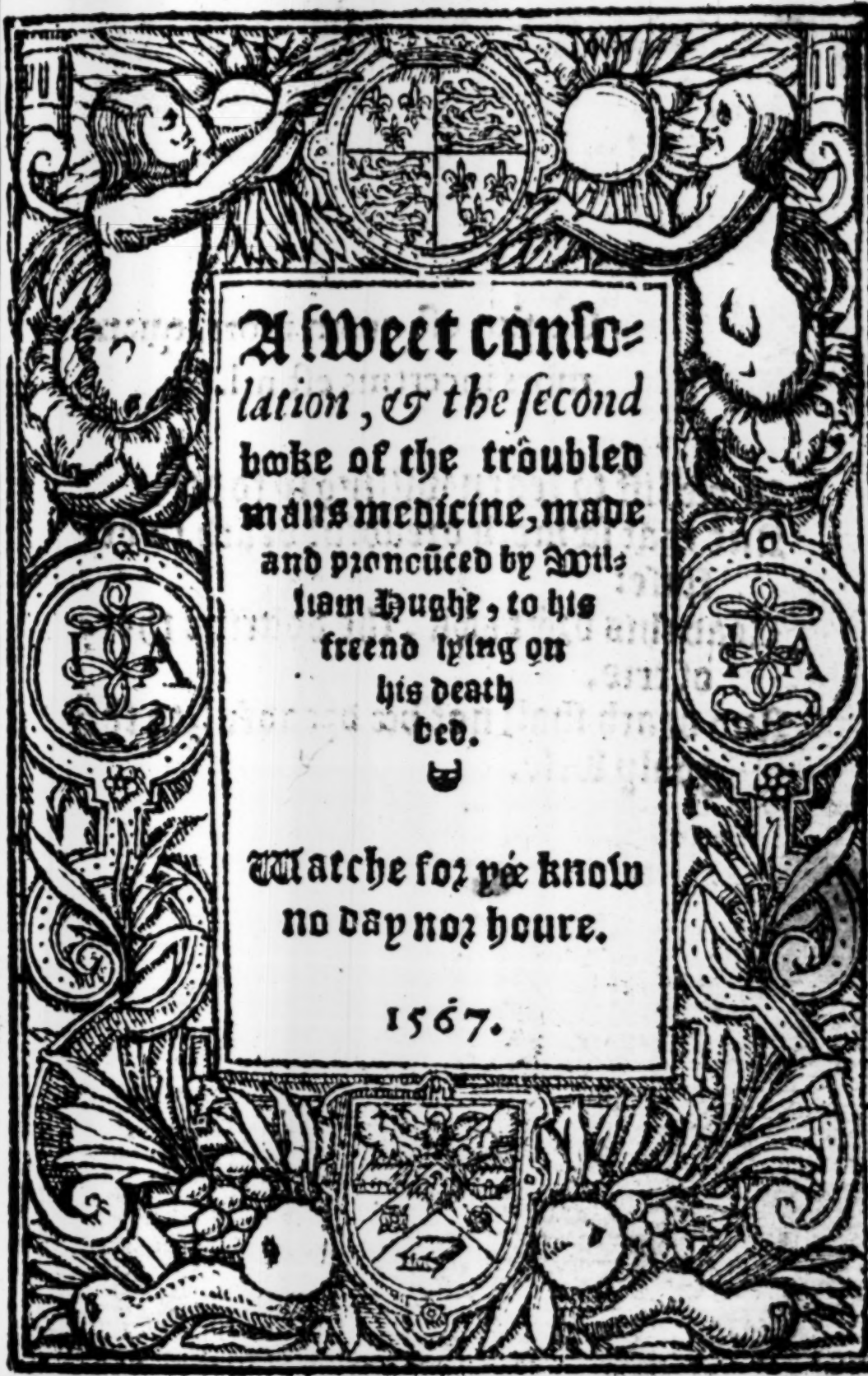
of

Marche.



fins.



The title page is framed by an elaborate border. At the top, two figures, possibly cherubs or personifications, hold up a shield with a cross and four quadrants. The sides of the border feature circular medallions containing the letters 'IHA' intertwined with decorative flourishes. The bottom of the border is filled with a variety of fruits, including apples, grapes, and pomegranates, along with leafy plants. A central crest is visible at the bottom center of the border.

A sweet conso-  
lation, & the second  
booke of the troubled  
manis medicine, made  
and pronounced by Wil-  
liam Hughe, to his  
freend lying on  
his death  
bed.

Watche for ye know  
no day nor houre.

1567.



**Certius est quam mors, quam  
mors incertius est nil.**

**If yee list to learn willingly to die,  
And that seemeth dreadful death to des-  
pise:  
Read this brief book, the doctrine there  
of trie,  
And death shall not bee dreadful, to the  
godly wise.**

**T**o the right wurship-  
ful and his singuler good Lady and  
maistres Lady Deny, her hum-  
ble seruant William Hughe  
witheh helth



**I**f that happines  
(right wurshipful &  
my singuler good La-  
dy) may happen to  
the estate, and condi-  
tion of seruants: among the hap-  
piest of them I may iustly & wor-  
thely place my self. Whose hap it  
was to chaunce on so wurshipful  
so gentle, or rather gentlenesse it  
self, so benigne, and vertuons &  
maistres, whose singuler vertues  
if I should go about to expresse  
or number, as I should lightly  
finde of mine Oration a begin-  
ning

ning: so I should hardly finde an  
end.

But I knowing your nature (in  
this point more than womālike)  
to be delighted in nothing lesse  
than in hearing your owne pray  
ses: haue appointed to set them  
out (notwithstanding that wri  
ters in their Epistles dedicatory  
for the mosse part bee muche in  
commendung those, vnto whome  
they dedicate their books) as Ti  
mas the Painter did the mour  
ning countenance of Agamem  
non King of Grece.

*Historia*

Tinas the noble Painter at  
suche time as Ephigenia daugh  
ter of the said King, was killed &  
sacrificed to Diana (for otherwis  
e the false Goddess would not be  
placate, nor at one w<sup>th</sup> the Grekes  
whiche had offended her not lōg  
sore) was sent for to describe e  
uery



uety part of that heuy & lamenta-  
ble tragedy (euē as it was doon)  
at the last whan hee came to the  
description of Agamēnons face, it  
was so sorrowful sad & mourning  
like: that w all the cūning he had  
he could not in painting represet  
the same. Therefore he couering  
the face of the image with a bail:  
left the sorrowfulnesse of it to the  
imagination of men.

Likewise I for asmuche as I  
cannot, and mozeouer for that I  
dare not (lest I should incur your  
anger) plainly speak of the good  
things, that G O D, nature and  
fortune haue plenteously powred  
vpō you: I wil couer them with  
the bail of silence, and leaue them  
to the Iudgement of those that  
knowe you. Specially conside-  
ring thē not to be so obscure that  
they need nīp grosse and vnlearned

I.ii.

File

stile to make them moze notable  
oz better known, for what need  
is it to hang a garland of green  
Iuy at the Cauerns dooz, where  
the wine is good, wholesome &  
vendible?

I Chalbe wel content that other  
men praise the fourm obedience,  
fruitfulnes, faithfulness, chastity  
benignitie, facilitie, cunlines, &  
pitie towards the pooz (declarig  
them selues therein to be rethoriz-  
tions) of their maistrises whan  
these their vertues be not openly  
known, ne commended of ma-  
ny. As for mee as I should haue  
no thank for my labour in ther-  
tolling of yours: so I should see  
to play his part whiche endeuou-  
reth to giue light to the sonne, oz  
rather that hangeth some black  
thing betwixt it and the eyes of  
men darkeneth his light. Where-  
fore

foze I purpose not (though I shal  
seem therfoze in this Epistle scāt  
ly to perfourm my duty to praise  
oz aduance your Ladiship at al,  
vnlesse it be onely in affirming p  
your Ladiship is a wise not vn  
worthy of him whom GOD the  
maker of all honest mariages ha  
th given you for your husband.  
What cōmendation is comprised  
herein : iudge they p knowe the  
goodly & godly qualities, the au  
thoritie, & wisdom, the vertues &  
singuler gifts, whiche God hath  
mooued him with all. Notwith  
standing doutlesse that I in this  
behalf can scarcely withdraue oz  
restrain my pen, remēbring that  
I haue found your Ladiship (and  
that for the loue and good minde  
whiche you bere toward good let  
ters) not in woord but in deeds,  
not in one oz two things: but in  
I.iii. ma

Richard Hooker  
Richard Hooker



many moſte beneficiall; & to ſay  
þ trueth: a mother in deed rather  
thā a maiſtres. wherfore I haue  
thought it my part by ſome mean  
to ſhew an arguement of my ho-  
neſt hart toward you. And for as  
muche as I could not do it other  
wiſe: I was bolde to dedicate this  
little book vnto your gentlenes,  
whiche booke for that purpoſe I  
haue wꝛitten that men might  
learn to die patiently, to leue the  
woꝛld willingly: and to go vnto  
Chꝛiſt gladly. How neceſſary ſu-  
che a thing is to be had amōg the  
people (albeit I would wiſh that  
one oꝛ other ſhould take the mat-  
ter in hand, that can handle it  
more wittely & lernedly than I  
haue heer doon) they which haue  
been at the poit of death, oꝛ they  
that haue ſerched the cōſciences  
of men beeing about to dye: can  
beſt

best expresse. The deuill doubtles  
whiche at all times is busyed &  
earnestly occupied, in seekig the  
destruction of mannes soule, in  
the day of death: sheweth his dili-  
gence moſte, now bringing a mā  
in loue wth the world and his cō-  
modities, prouoking him to hate  
death, and to resist (as muche as  
lieth in him) the wil of GOD,  
now leading him to dispaire, to  
the mistrust of Gods promises,  
and impaciency.

Is it not needful then to haue  
something written & redde, special-  
ly among the vnlearned, whereby  
they may learne to dispise death,  
to contemn the world, to obey  
the wil of GOD, whereby they  
may bee reduced frō murmuring  
to patience, from dispaire and mi-  
strust to a firm and constant faith,  
in the promises of GOD:

Whether this book shall performe  
so muche or no I cannot tel, yet  
thus muche I dare say þ he whi-  
che heareth or readeth it with a  
minde & purpose to learne þ said  
things: shall not vtterly leese his  
labour.

¶ Cato vticensis reading ouer  
the booke of Plato called Phae-  
done, a litle befoze he killed him-  
self, and therewith sufficiently in-  
structed that the soule of man,  
was immortall: despised death &  
died very willingly.

Muche more a Christian Oratio  
(although it hath not so muche  
as a shadowe of the eloquence or  
grauitie of Plato his book) groun-  
ded in holy Scriptures and smel-  
ling of wholesome and heauen-  
ly doctrine, should perswade the  
Christian man quietly, and glad-  
ly to die.

The



73  
The occasion why I write this  
book declamation wise is this.

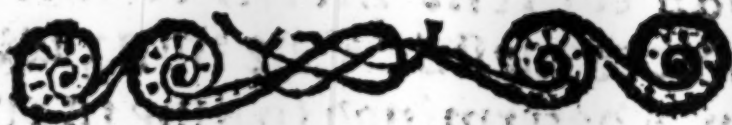
It happened mee not long ago  
to visite my freend, lying on his  
death bed, whome after my pooze  
wit and learning, I exhorted to  
die christianly. His freends that  
than were present: in a while af-  
ter instatly required me to write  
the same exhortation, euen so as  
I pronounced it vnto the sick.

Declaring that so it should most  
mooue the readers, hearers and  
suche as should need like consola-  
tion.

I thinking no lesse with my self  
was content heerin to satisfie  
their requests. The thing writ-  
ten I determined to giue to your  
Ladyship, not for that I thought  
so slender and simple a thing wor-  
thy of your worship: but that I  
might as I said before shew  
some

some argument of a thankfull  
minde.

This I beseech your Ladyship  
how soever it bee, take in good  
woorth, not looking so muche to  
the paruity of the gift: as vnto  
to the minde of the giuer  
therof. Thus fare  
your Ladyship  
wel. At the  
Court.





**I**n certaine argu-  
mentes, a man may  
easely cōlecture (deer-  
ly beloued) that the  
last sleep whiche to  
a true Christian of all sleeps oug-  
ht to be moſte pleaſant, by little  
and little crepeth vpon yeaſe mox-  
tall limmes, if my iudgement de-  
ceauē me not, you oꝛ it be long to  
ſhall walke the ſame way, whi-  
che foꝛ the crimes of our fiſt fa-  
ther Adam, needs muſt be the end  
of al his poſteritie. Of all (I ſay)  
eſcape oꝛ euacion of death (whet-  
foze you ought the leſſe to be gre-  
ued) graunted to no man.

**A**ll we ſaith Scripture ſhall  
die, and as weak water ſhal ſlide  
into the ground, like as there is  
one entrance foꝛ euery man in-  
to this preſent life: ſo one paſſage  
and departure,

Therefore

1. Cor. 15.  
Baptiſm



**T**herfoze we be admonished of  
the Prophet not to fear the iudge  
ment of death: but rather to re-  
member things that haue happe  
ned before our time, and those  
whiche shall succeed. That is (to  
say) that none of our progenitors  
could euer escape þe dent of death,  
nether any of our posterity shall.  
Wee be admonished that wee be  
dust, and into dust we shall return  
by the reason of death, which for  
the fault and disobedience of our  
first formed parent, with his in-  
extinguisheable dart, striketh and deadly  
woundeth all men, he woundeth  
deadly, not the wretched onely,  
the needy and miserable: but the  
fortunate also, the welthy, & the  
noble, yea Kings, rulers, and the  
richest Emperours which in pow-  
er and dignitie, riches, renown,  
and glozy, doo excel, and in their  
time

ypien.

ne. 3.

ma. 5

time rule the world according as  
they list. Not the vnlearned ones  
ly, the rude and barbarous: but  
those also, which in learning and  
maners be moste instruct. Not  
the overcome and careful capti-  
ues: but also the puissant conque-  
rers them selues.

Alexander a King most victori-  
ous, by whose power and furio<sup>s</sup>  
warres Asia with Europe was  
manfully subdued, no man being  
able to resist him: could finde no  
weapon to conquere death. The  
notable wisedome of Salomon,  
the deep learnig of Aristotle nor  
of Galen, could by any mean a-  
uoid death. The cuppes of Circe,  
nor the enchauntments of Me-  
dea, could repell the violence of  
death. Tully his eloquence could  
not mooue him. The riches of  
Cra<sup>s</sup>s<sup>us</sup> could not corrupt him. He  
sauiour

74  
faoured not y beuoty of fair Ab-  
salon, neither he spared the streng-  
th of strong Sampson.

One night (saith the Poet) tar-  
rieth for euery body, and the way  
of death must once be troden of  
all men. Like as all the starres  
that come from the East, though  
they be neuer so goodly & bright  
yet at the last they go to y West,  
and there according to the diuer-  
sitie of their circles, some slowly  
some speedely withdraw them sel-  
ues out of our sight: euen so all  
men whiche come from the East  
(that is to say their natiuitie in-  
to the world) although they glis-  
ter and shine heere for a season:  
yet at the last they must needes  
some rather, some later, accordig  
to the duratiō whiche they haue  
receiued of God: fall in the West  
of death, depart and withdrawe  
them



73  
them selues from the sight of me.  
Therefore the wise man Simonides at suche time as Pausanias a noble Captain desired to learn some good and fruitfull lesſon: bad him remember that he was mortal. Therefore also Phillip the King of Macedony wallowing in worldly welth & prosperitie commaunded his Chamberlain, that hee should every day at his vprising sadly repete these wordes.

Remember King Phillip and forget not that thou art a man to mortalitie subiect. All fleſhe is graſſe, & every man is the flowre of graſſe, & graſſe ſhalbe withered, and the flowre ſhalbe dried away. The man (ſaith Job) that is borne of a woman, liueth but a ſhort time replenished with many miſeries, vadeth as a flowre, & is worne away vaniſhing as a ſhadow.

Wher-

Eccl. 42

Wherefore not without a cause  
the life of man is cōpared of Lu-  
cian to a bubble in the water, of  
Dinor<sup>9</sup> to the shadow of a dre-  
me, of Eschilus to the shadowe of  
baine smoke. Cruely if y death  
should chaunce but to a fewe, and  
to the vnluckiest: we should seem  
to haue a iust cause heuely (as I  
think you partly doo) to take dea-  
th. But seeing that he dooth as  
wel knock at y riche mans dooz  
as at the pooz: at the happy mā's  
dooze, as at the vnhappy: at the  
strong mans dooz, as at y weak:  
at the Kings towers, as at the  
shepherds cotes: why should we  
not take wel in woerth a thing  
imporring suche necessitie?

How vnreasonable is it for a  
man to take heuely his death,  
more than his birth: cōsidering  
that the one is appointed for mā  
as

12  
75  
as wel as the other, the one as  
common as the other, the one as  
necessary as the other, and of the  
bothe death is the better: in bee-  
ing sozry to die: wee shall seeme to  
lament in that our lot is mortal  
and that we bee not Angels or e-  
quall with G M D, whiche is a  
great point of foolishnesse mixt  
with impietie.

If we be troubled with suche  
as be very calamities in deed: to  
haue two or three cōpanions we  
count in a maner a comfort suffi-  
cient. Muche more we should be  
comforted as touching death: se-  
ing that we haue not two or thre  
but all men of what estate or de-  
gree so euer they be of, as compa-  
nions and partakers of y same,  
yea euen the very saints them sel-  
ues, and those that were highly  
fauoured of G M D.

B.i.

Morles



Moyses whiche was admitted  
to the secrets and misteries of  
GOD died. Dauid whom GOD  
pronounced to be a man after his  
harts desire died. John the Eua-  
gelist moſte tenderly beloued of  
his maiſter, died. John Baptiſt  
thā whō by the ſentēce of Chriſt,  
none greater hath riſen among  
the Children of men died, and not  
ſaints onely: but the deerly be-  
loued Sonne of GOD. Chriſte  
being bothe GOD and man, a  
Lamb moſte innocent, and with-  
out ſpot, that hee might pay our  
raunſome, deliuer vs ſinful wret-  
ches from thraldome, and pacify  
his fathers wrath, was content  
to die the moſte ignominious death  
of the croſſe.

And ſhall we ſinners that were  
begotten in ſinne, borne in ſinne  
and haue liued in ſinne, all the  
daies

70  
75  
daies of our liues, be agreede to  
put of these our vile and sinful bo-  
dies:

Christ whan he was in the shape  
of GOD, and thought it no roba-  
bery to be equall w<sup>th</sup> GOD, made  
him self of no reputation, taking  
vpon him the shape of a seruaunt  
and became like an other man, &  
in apparel was found as a man,  
humbled him self, and became o-  
bedient vnto death, & he might a-  
uaunce vs to the kingdome of his  
father, and shall we beeing but  
wormes, dust and clay be lothe to  
die, wherby we may enioy & same  
aduauncement:

First  
Sisigambe the mother of Dari<sup>us</sup>,  
king of Persia, for the very loue  
shee bare toward Alexander for  
asmuche as he vsed her somewhat  
gently in her captiuitie was won-  
dero<sup>us</sup> willing of her owne accorde

by  
B. ii.

by death to followe him after his  
Decease, yea euen to Hel.

And shall wee Christians be sorry  
to folow Chziste, whiche in capti  
uitie hath retained vs wel nor e  
uill, but bresting vtterly all his bā  
des, hath cleerly deliuered vs?

Sisigambe vehemently desir  
ed to followe Alexander whiche  
was her enemy in deed more thā  
her freend; and shall we be vnwil  
ling to folow Chziste, whiche is  
our freend moſte faithful and as  
sured: She desired to folow him  
whiche made her pooz, and shall  
not wee couet to followe Chziste  
that hath impoverished him self, to  
make vs riche: She was content  
to folow him that made her of a  
free woman and a Queen: a bōd  
handmaid, and shall we by our  
willes refuse to followe Chziste  
which hath made vs of vile slaues  
and



and beggerly captiues, free men  
and Kings: She would needs fo  
low Alexander, although she cou  
ld not tel where to finde him, ne  
in his presence how to be intrea  
ted, and shall wee be lothe to fol  
low Chziste, whom we know cer  
tainly to bee of the right hand of  
his father: Where we shalbe su  
re (if wee die faithful) to finde hi  
e for euer to dwel with him, with  
moſte gentle entertainment.

She would follow him that did  
not look, cal, nor send for her: and  
shall not wee willingly followe  
Chziste, whan his pleasure shall  
be to call for vs?

Chziste (I say) our Lord and our  
God, our life (as it is writte) and  
the length of our daies calleth vs,  
and for asmuche as the daies of  
men be determinate (as Job saith)

Job 14

of God: wee may not ascribe  
our

our death to the starres or destiny  
but vnto the calling of GOD, in  
whome we liue, mooue and be, of  
whom commeth bothe death and  
life, whiche hath appointed our  
termes that we cannot passe, with  
whom is the number of our mon-  
thes, without whom an hear can  
not fall on the ground from our  
beds, muche lesse the whole bo-  
dies. For he that worketh all thi-  
ges for him self, hath power both  
of death and life.

I can muche commend the com-  
mon people, for asmuche as they  
seem to imitate Saint Ciprian in  
vsing this phrase, when it shall  
please GOD to call mee to his  
mercy and suche like. wherein they  
declare them selues, not to be of  
their opinion, whiche think that  
men be not cared for, ne gouerned  
of GOD: but that all thinges  
doe

13  
beo chadice euen by very fortune.

The whiche opinion if it were true: **GOD** should eyther be ignorant of many things, or els abhor from his creatures. And therfore should be seem either not true or not good.

But this matter left: I wil return to my purpose, seing that it is appointed for all men to die, & whan it shal please **GOD** to call them: let vs be content merily to depart thither, and whan as our heuenly & moste bountifull father shal call vs, remembryng ever that we ought to woork not our owne willes: but the wil of **GOD**, according to the prayer that we customably vse, by the commaundement of **Christe**.

How preposterous & peruerse a thinge is it to desire, y<sup>t</sup> the wil of **GOD** may be fulfilled in heue & in erth.

and



and yet when he willethe vs to de  
part from this world, we would  
by our willes resist him, and like  
vntoward and stubborne Ser  
uaunts, are rather drawne with  
the band of necessitie, than with  
loue or obedience due to the wil  
of GOD.

There be none of vs but we wil  
wishe deliuerance from this E  
gipt with her captiuitie & troub  
les, and to dwell with GOD in  
the land of promise wher is all  
joy and quietnes, yet we be lothe  
after that God hath brought vs  
euen to the gate of the said land,  
(for as the course of our life is a  
rascle to death: so death is y<sup>e</sup> gate  
of everlasting life) to enter in by  
it we would gladly bee honoured  
with heauynly rewards: but we  
be vnwilling to go where they be.  
The Cat would eat street milk,  
but

24  
but she is lothe to wet her feet.

What should wee pray so oft let  
the kingdome of heauen come: if  
we be somuche delited with earth  
by bondage: why do we pray that  
the day of the kingdome may bee  
hastened: if we be more desirous  
heer to serue the Deuil, than to  
reign in Heaue with Chyrist: But  
let vs break our owne wayward  
willes, conforming them to the  
will of God, and shewing our sel-  
ues willing at all times to pay,  
that we owe.

What other thing is it to die:  
than to pay suche things as was  
for a time liberally lent vs: what  
honest hart wil not, and that wil-  
lingly (at the lest if habilltie faile  
not) pay again. xx. li. to him, whi-  
che gently did lend it at his need,  
whan soeuer it shalbe required.  
And shall we sick to pay to therth  
the

the mother of vs all: our bodies of  
whom we borrowed the, and our  
soules to GOD our father that  
bountifullly did lend them: GOD  
forbid. No we ought to be muche  
more propense to pay our soules  
to GOD: than the debtour to pay  
his mony. For of the payment of  
the mony few or no commodities  
doe ensue, but after the paying of  
our soules to GOD: innumera-  
ble pleasures, and infinit commo-  
dities succeed, for then at the len-  
gth they be luckely brought from  
darknesse to light, from feare to  
securitie, from trouble to quiet-  
nesse, from a thousand dangers?  
Sirtes his rockes, and waues in  
to a sure haven: fro the vse of vain  
bile, filthy, and transitory things:  
to the fruition of the eternall be-  
tie of GOD.

**What Chzisten man wil not  
be**



bee glad of suche an exchange:  
 what louing Childe wil not bar-  
 tely couet deliuerance, from the  
 misery, bondage, and tyranny of  
 this worlde, and to dwell with  
 his moste merciful father in He-  
 uen: O blindness, what cause  
 haue wee I pray you to hate dea-  
 th, by whose mean wee be made  
 of bondmen free, of straungers,  
 homedwellers, of beasts, like vnto  
 to Angelles?

If that a great ruler happen to  
 call any of vs to a Kinges or Em-  
 perours court, promising to do for  
 vs, to set vs out with temporall  
 riches, to endue vs w<sup>th</sup> worldly pos-  
 sessions: we think our selues be-  
 fortunate, & when God the ruler  
 of all rulers, & King of all Kinges  
 shal call vs to his court, & giue vs  
 inheritaunce & possessions, not in  
 earth, but in heaue, whiche be con-  
 stant

stant, and shal neuer be taken fro  
vs, by stormes nor tempests, by  
craft, nor sutteltie of the law, by  
oppression nor tyranny, by death,  
the deuil nor sinne.

Shall we think our selues un-  
fortunate? No truly, if we be wel  
in our wittes, but rather count  
that time whan so euer it shal  
come of all times to be the moste  
happy, for asmuche as than the  
kingdome of God, the rewarde of  
of life, the ioye of eternall belch,  
perpetuall gladnesse, possession of  
Paradise, that was once lost, be  
euen at hand. Than for earthly  
things, heavenly, for little thinges  
great, for transitory things,  
eternall, shal take place.

Who than I pray you wil fear  
death, but he that hath no faith,  
that lacketh hope, that would  
not go to Christe, & beleueth not  
that

that he beginneth than to reigne  
with Christ, when he beginneth  
to leaue this world:

Oh that we had a sparckle of the  
grace and faith that Simeon had  
whiche being a iust and faithfull  
man, was assured by a godly res-  
poncion, that he should not die be-  
fore he had seen Christe. Whome  
after that he had seen in the tem-  
ple, and knownen in spirit: knewe  
certainly that he should shortly be  
called of GOD, and die. There-  
fore he beeing meruailous glad:  
took the childe in his armes, and  
blessing God. cryed out and said.

Now dimitt thy seruaunt (O  
Lord) according to thy woord, in  
peace. For mine eyes haue seene  
thy saving helth.

Heere did Simeon proue and  
testify, that than free tranquillity  
true peace and firme security, do  
happen



happen to the seruants of God.  
whan they bee drawn from this  
troublesome world, and brought  
to the porte of the euerlasting ma-  
sion.

Peraduenture you wil say vnto  
me. Sir as for Suneon I cannot  
blame him though hee was wel  
content to die, for asmuche as hee  
was a man of a great age, and as  
they say commonly euen at the  
pittes banck, I am but a yung  
man, I might haue liued yet ma-  
ny yeeres, with no small comfort  
of my friends by the comon course  
my time was not yet come.

I graunt in deed, you be a man  
of no great age, but what day I  
pray you can wee appoint for any  
mans death?

Every day may be a bodys last  
day if it stand with the pleasure  
of GOD,

We se that some die in their mothers bellies, some in their cradels, some in the flowre of their age, some in their olde age, some whan they bee riche, other some whā they be pooz, so that we may plainly vnderstād that God dooth giue to euery man his life of that condition that hee surrender it as gaine whan so euer it shall please him to require it.

But among all other (sayeth the greek Poet Menāder) Moste happy be they and best beloued of GOD that die when they bee yung. The whiche sayin<sup>g</sup>, as it is very wittie; so it is very true. And y<sup>e</sup> a man may easely perceiue, if he haue respect to the spiritual euils & temporall incommodities that occupy this life, for they commonly depart, not yet infected with so much malice, entangled with

so muche vice, corrupted with so  
much wickednesse, as their el-  
ders bee. Not yet so far separte  
from God by the reason of sinne,  
and made members vtterly and  
limmes of the deuil.

It chaunseth for the moste, that  
men after they come to a ripe and  
complete age, be clean drawn fro  
GOD, from vertue, from simpli-  
citie and integritie of life, to sin,  
wickednesse and vn godly liuing.  
The riche by iniurious handling  
the poore, by oppression, ingurgita-  
tion, and beastly incontineney.  
The poore by picking, lying, despe-  
ration, and blaspheming y name  
of GOD. (I speake of many but  
not of all.) The witty by craft, de-  
ceit and subtelcie. The learned  
oft by heresy, ambition, and deu-  
lish doctrines. I wil not speak of  
enuy, malice, rancor & adulterie,  
whiche



which at the ripe age entreate in  
growing, and as Scilla and Cha  
ribdis harle the greatest part of  
men into the horrible sea of per  
dition.

The holy Ghost teacheth by  
Salomō, that they whiche please  
G O D best: be quickly and rathe  
taken from this world, lest they  
should bee polluted with the wic  
kednesse of the same. He was ta  
ken away (saith hee) lest malice  
should chaunge his vnderstanding  
for his soule did please G O D. &  
hee hath made haste to bring him  
from the midst of iniquitie.

Enoch did please G O D, and  
he was not found afterward: for  
G O D, had taken him away.

Therefore to please G O D: is to  
be counted worthy of him, to bee  
deliuered from this world, and to  
be brought thither as the deuout

82211

A.i.

soule

116  
soule of the Prophet couped to  
come, saying. How deely beloued  
be thy habitacions (O O O of  
vertues) my soule desireth a mar-  
keth haste to thy halles. Those  
trees bee not best that be moſte  
durable; but of whom dooth ſpring  
moſte profitable fruite. Neither be  
those songs moſte commendable  
that be longeſt: but that moſte de-  
lighteth the eares of men.

¶ Euen ſo the longeſt life is not chee-  
feſt; but that which is moſte ver-  
tuo<sup>s</sup>, and leaſt with vice defaced.  
Further let vs ponder theſe tem-  
porall diſpleſures and incommo-  
ditieſ; and than iudge whether y<sup>e</sup>  
Death (whan or in what age ſo e-  
ner it chaunſeth) bee better than  
life, according to the wordes of  
Ezechiel (or no).

¶ Conſider of what calamities,  
chaunces, miſeries, and perilles

men

men be in daunger. No man li-  
uing is happy on euey part, no  
man is vtterly content with his  
lot, whether that reason or chau-  
nce (as saith Horace) hath offered  
it vnto him. Wherefore no man ac-  
cording to Solons words, is hap-  
py in deed before he be buried.

For this cause Socrates with o-  
ther of his sect, desired ener desi-  
rously to die, esteeming death not  
to be miserable: but the end of all  
miseries. Not troublous: but the  
end of all troubles.

Better saith Ezechiel is death the  
life, and eternal rest than continu-  
all sorowes, for euey part of this  
life, doubtlesse is replenished with  
vnpleasanthesse, ful of sorowe, in-  
quieted with cares, troublesome,  
and vexed with diseases.

What trade of life so euer a man  
shal follow (saith Crates) he shal be

3003

A.ii.

sure

William Halliwell  
Richard Halliwell his Book  
Am. 20m. 1673.



sure to finde bitternes therein. In  
the feelds: bee labours, at home:  
cares, in a strung cuntrie: fear if  
a man haue ought, in the sea: fear  
with Jeopardies, in youth: foo-  
lishenesse, in age: feblenes, in ma-  
riage: inquietnes, in lacking a  
wife: solitarieesse, if a man haue  
childzen: he hath care, if hee haue  
none: he is halfe maimed, so that  
one of these two (saith he) is to be  
wished, eyther not to be bozne, or  
quickly to die.

The wretchednesse of this world  
hath compelled even the holpest  
men being weryed therewith, to  
wische for death.

Jonas in his travail said, that  
it was better for him to die than  
to live. Helias in his life time of-  
ten coueted (and not vnadvisedly)  
to yeld vp the ghost.

Neither can I see any cause, why  
that

that all of vs whiche haue any  
hope of an other life to come: sho-  
uld not wishe for the same thing:  
seing that no man liueth whiche  
labozerh not of the indigēcy both  
of spirituall and temporall thin-  
ges, nothing truely (though a ma  
haue neuer so muche excellency in  
honours, abundance in riches, de-  
lites in pleasures) can satisfie him-  
or bring a sleep his desires, appe-  
tites, & insatiable lustes, no more  
than the daughters of wanaan  
can fill their bottomlesse tubbes.  
Is it not better therefore to chan-  
ge this life, to leue this straunge  
cuntrye and go where is all excel-  
lency of honours, abundance of  
all good things, where perpetuall  
pleasures shall euer be in thy right  
hand euen to the end: Where thy  
diuinitie shalbe seen, loued and re-  
serued for euer.

A.iii.

Death

Death of it self in deed is some-  
what formidable, and the way to  
death, as saith the Philosopher,  
is painful. Yet if we consider the  
premisses, and that death is no-  
thing els but a gate, whereby we  
do enter into life: we shall se it a-  
miable, and muche to bee embrac-  
ed. I maruaile what euil spirite  
hathe so blinded and bewitched  
the mindes of men, and made the  
man so shamefully dotting, for as  
much as they can perswade the  
selues to be best heer to liue till in  
these rotte tents, open to al sharp  
windes & bitter frozines, in these  
ruinous houses, in these sinking  
prisons (I meane our bodie) and  
to hate death as it were a veni-  
mous and poyson serpent, seeing  
it is so freendly a thing inferring  
a great sea of comodities & plea-  
sures, seeing it is and only it, the  
finisher



2  
m

finiſher of our ſilly and painful  
imprifonment, a confirmation of  
our labours and greivous warres,  
and arriving at the ſafe haue, an  
end of our peregrination, a laying  
away of an heuy burden, a termi-  
nation of all ſickneſſe, an euacion  
of all dangers, a return into our  
cancer: an eſtrance into glory. If  
we be wiſe: let vs be wel content  
to die, and cheerfully giue a fare-  
wel to this miserable world, conti-  
nually vexed with troubles,  
and troubled with inquietneſſe,  
ſubject to kindle ends, and the  
faſe illuſions of vain ſortne, for  
truly it hath much more gall than  
hony, much more bitterneſſe than  
ſweetneſſe. The which thing is  
wel ſignified by this witty ſable  
of Homere:

Jupiter (ſaith he) ſitting in hea-  
uen, and hauing before him two

Lili.

great

great turnes, the one of felicitie:  
the other of misery, against a litle  
spoonful of happinesse: powzeth  
out a great ladleful of vnhap.

Meaning thereby that fortune &  
misfortune among men doe not  
equally part the stake.

Cicilius recounting with him  
self, the continuall tossing & con-  
moyling of mennes bodies and  
mindees cryeth out after this sort.  
Oh how vniust be those men, how  
foolish be that hate death, seeing it  
is a remedy moſte preſent for all  
euils, and the cheefeſt expeller of  
all anxieties.

Many of the Infidels for this  
cause, thought death of all thinges  
moſt to be deſired, as it dooth  
appeere by the notable hiſtory of  
Cleobiz and Biton, by the maner  
of the Thracians, by the Epigrams  
of Crates, and ſuche like things.

How

How much more ought the same  
to be embraced of vs. whiche bee  
well assured by holy Scripture of  
the immortalitie of the soule, of a  
better life to come, and that death  
is none other, but a very entrance  
into that life whiche is true,  
permanent and constant.

Let the wicked Saduceans whi-  
che denie the resurrection of the  
fleshe, take heuely their death, for  
they look for none other life after  
this. Let vs whiche bee sure, that  
our bodies shall arise again fresh-  
ly renewed: esteeme death as a  
thing moste pleasaunt.

Let those whiche haue had no  
schoolmaster but Aristotle (that af-  
firmeth death of all terrible thing-  
s to be most terrible) fear death.

Let vs whiche haue learned of  
S. Paule, that to die is a gaine,  
That whether we liue or die, we  
be



be of the Lord. And **Ch**riste hath  
died, that he might be ruler bothe  
ouer the quick and the dead, haue  
eely say with David. **Del**iuer (**O**  
Lord) deliuer our soules out of per  
son, that they may confesse thy  
name. Besides a thousand incom  
modities and displeasures of this  
present slippery life.

This dooth also accede, that our  
sinnes daily renewed, augmented  
and increased, we more and more  
prouoke the Lord to ire.

And the innocency of life, if we  
haue any (rather than the whol  
e should decay. Saint Paul de  
sired to die: better saith hee, it is  
for me to die: then any man shoul  
d euacuate my glory) is wholly  
endangered.

Therefore let vs not loue the  
worlde (for in deed it wil not loue  
vs very muche if we be true **Chri**  
**stians**

2  
7  
Man's) neither the things that be  
therein or els the charitie of the  
father cannot abide in vs, for all  
thynges in the world (whiche is  
wholly set in malice) be other co-  
rupiscency of the fleshe, concupis-  
cency of the eyes, or pride of life. *my 26*

To conclude, if that death were  
onely an abolisher of worldly dis-  
pleasures: it were a thing not ut-  
terly to bee abhorred. But for as-  
much as with worldly miseries  
it putteth away those that be spi-  
rituall, and further leadeth vs to  
eternall blessednes: why should  
wee not muche wishe for it, couet  
and desire it? *my 26*

Curtius a the ii. Decit of Rome  
affectig the vain gloze of y<sup>e</sup> world:  
bowed them selues (no man com-  
maunding) willingly to death.  
And shall we Christians, who by  
we may attain to the true & bea-  
uenly

nenly glory (G O D commaūding  
and calling vs) die impatientlier  
or shall we rather following ther  
ample v<sup>o</sup>. Paule, wishe for the  
dissolution of our bodies, and to  
be with Chyste: or of Cato whi  
che was wont to say. Oh that hap  
py and pleasant day whan it shall  
be my chaunce to leaue the collaut  
on of this lowly world, and come  
to the cōpany that inhabite the  
heauens.

What thing in the world is of  
sute excellency that it may iustly  
so allure you being a wise (and as  
I take you) a faithful man, that  
you should be lothe to leaue it: Ri  
ches: Incertaine false and baine,  
the vse wherof is banitic, whiche  
shall not profit you in the day of  
obduction and vengeaunce, to be  
hozt: very smoke. freends: vntrus  
tic, dissemblers, fooles, in whom  
is



is no helth, enery man is an hypo-  
 crite, and wicked. & euery mouth  
 hath spoken foolishnes. Parents:  
 you shall haue a father in hea-  
 uen whiche loueth and tendereth  
 you more than these earthly Pa-  
 rents doo. Wife, brethren & chil-  
 dren: you that dwel with your bro-  
 ther Christe that loueth and ca-  
 reth for you, muche more then all  
 those care, whiche hath spent not  
 his mony or other extren things  
 for your sake, but his most preci-  
 ous blood. So muche hath he este-  
 med you, so behemently hath hee  
 loued you befoze the beginning of  
 the world, yea and loueth you still.  
 Pleasures: you shall haue the pre-  
 sence of God, which is far pas-  
 seth all other pleasures. The bright-  
 nesse of the Sonne excelleth the  
 light of a tallow candle. Honors:  
 Vain, and inconstant, for all thin-  
 ges

7  
ges heer is vanitie. your bodie: A  
corruptible prison, whiche aburde  
neth the soule, and depresseth the  
sense, musing on many things.  
From the whiche prison, the soule  
being the very man it self (for the  
bodie is but a case) desireth more  
to be deliuered than the prisoners  
from their imprisonment, and chain-  
es, and as feruently coueteth ac-  
cesse vnto GOD: as the chaufed  
hart boyling with heat, desireth  
the sweet flowing water.

8  
Your cuntrie: A straunge coun-  
trie, for so long as we liue heere:  
we be straunge from Christ, heere  
we haue no citie permanent: but  
look for one that is to come.

2  
Heere wee be aliants (as David  
said) none otherwise than was al  
our forefathers, abiding in the  
reigne of the tirant the deuil, that  
is to say in the world beset with  
a thou-

a thousand enemies.

1 first the foule crooked Serpent  
him self, a far of and nigh by toy-  
nes and strokes, w all kindes of  
weapons, neuer ceaseth endeou-  
ring to oppugn vs.

2 The world disquieteth vs, and  
laboureth still to subuert vs, the  
flesh a smuche as lyeth in him co-  
wardly betrayeth vs, & aydeth bu-  
sily the foresaid enemies, now po-  
uertie: now riches, & care of thin-  
gs gotten, molest vs night & day.  
3 With how many greuo<sup>s</sup> sicknes-  
ses, be mens bodics vexed: what  
injuries, slaunders, despites, doe  
vsually greene vs: now we must  
prepare our selues to fight with  
auarice and butlenesse, now with  
ire, ambition and other carnall  
vices. To be short, the minde of  
man is beset w so many enemies:  
that scant he is able to resist.



If avarice be prostrate: vnlatoful  
lust offereth vs battail. If lust be  
subdued: ambition draweth his  
sword, if ambition be cast downe:  
ire prouoketh vs, pride setteth in  
his foot, drunkennes approacheth,  
envy breaketh concord, emulation  
cutteth amitie away. I wil not  
speak of desperation, of the deafe  
beating of consciences, of the fu-  
ries of y<sup>e</sup> minde, with such others,  
whiche with horrible enforcements  
furiously assaile innumerable,  
for what should I fight with the  
monster Hydra: 100 200 300 400 500

Who can number the sands in  
the Sea: or the starres fixed in  
the high heauens: which I thinke  
passe not muche the number of  
mennes enemies.

Seeing therfore that man daily  
suffereth so many persecutions &  
daungers, should wee desire to  
stand

7  
Stand still in the midst of our enemies, among so many sharp swoozes: or shall wee couet by death quickly to flee to Christe our defender and helper: Specially seeing that Christe him self instructeth vs and saith.

Truely truely I say (vnto you) that you shall weep and lament: the world shall reioyce. You shall be sorow: but this sorow of yours shall be turned into gladnes.

Who wil not be desirous to want heuines, and to enioy perfet gladnes: whan this sorow shall be turned into gladnes he declareth saying. I wil see you again, & your harts shall be mery, & this mirth shall no man take from you.

Therefore seeing that to se Christ is to be glad, and that wee shall not be glad in deed to suche tyme as we shall see him: what blindness

M. i.

nes

nes or rather madnesse is it heere  
to delight in pain, teares and pen-  
siveness: and not rather couet to  
come vnto the ioy which no man  
shall take from vs :

Let vs play the wise men, and  
be glad at the vocation of God,  
to leue this painful peregrinati-  
on, to depart from this labozynth  
and be trāsferred to our cuntrie,  
and to our moste louing fathers  
house, where is no sickness, no so-  
rowes, no werinesse, no hunger,  
no colde, no labour, no mourning  
no teopardies, no enemitie, no ca-  
re, to be short, no aduersitie at all:  
but muche trāquilitie & pleasure  
that shall euer endure, and deep  
quietnesse, where we shall haue  
for false riches: true inheritaunce,  
for dissembling freends: Abrahā,  
Isaac, the blessed virgin Mary,  
Peter, Paule, and the Angels o

**GD**



73  
GOD, whiche (as the p[ro]phet be  
is) shall euer loue. Whose faithful  
nes and loue, shall neuer be chaū-  
ged frō vs, who considering these  
thinges, wil not say w[ith] the p[ro]-  
phet, that y[er] day of death, is better  
than the day of birth, who wil  
not confesse that he whiche dieth  
in the Lorde: maketh the permu-  
tation of Glau<sup>9</sup> and Dicmedes,  
that is to say, receueth for brasse:  
Silver, and for Coppet: pure bea-  
ten Golde:

¶ At peraduenture you wil  
say vnto me, Sir as for this  
world (how soeuer it bee) I  
knowe it, and of his good thinges  
I am a partaker, but whither I  
shall go hence, yet I knowe not,  
ne what I shall haue after this  
life, therefore to leue a ceraintie  
for a thing incertain: how should  
I be but sorry.

¶.ii.

¶.iii.

Markē then (I pray you) and giue  
care a little, & I shall declare vn-  
to you by Gods infallible woord:  
both whether you shall go hence  
& what you shall haue after this  
life.

Eccle 11.

The bodie (saith Ecclesiastes)  
shall returne to the Earth, from  
whence it came, and the soule to  
G O D whiche gaue it.

Expten 3.

The soules of iust men be in the  
hands of G O D, and the tormēt  
of death shall not touche them.

ohn. 14.

Many mansions saith Christe  
be in the house of my Father, if it  
were otherwise: I would haue  
tolde you. I go to prepare a place  
for you, and if I go to prepare a  
place for you: I wil come againe  
and take you to my self, that you  
in y be where I am.

Trust therefore and you shal be  
sure by this promise, to come thi-  
ther

ther wher Chyſte is. Every man  
that heareth the word of Chyſte <sup>John. 5.</sup>  
& beleueth in him that ſent him,  
hath life everlaſting. He cometh  
not into iudgement: but paſſeth  
from death to life.

We knowe (ſaith Paule) that if  
the earthly houſe of this our ha- <sup>1. Cor. 12.</sup>  
bitatio be diſſolued: we ſhall haue  
a building of GOD, an houſe not  
made with mans hands but ever  
laſting in Heauen. That dwell-  
ling doubtleſſe ſhall happen to the  
faithful, whiche Chyſte of his  
great mercy promiſed to y<sup>e</sup> theſe,  
with theſe moſt comfortable  
wordes, this day thou ſhalt bee  
with me in Paradice.

Therefore ſeing it is ſo, that the  
ſoules of iuſt and faithfull men, be  
in the hand of GOD (as you be  
now aſſured by Scripture) wher  
the torment of death ſhall not  
M.iii. touche



touchē them. seeing Christ hath prepared a place for thē, and that they shall dwel euē there as Christe him self dwelleth, seeing that we shall haue after the dissolution of these our earthly bodie, an euerlasting mansion in Heauen, dout no more whither you shall go after this life, but bee redy, repent and beleue: and you shall enter accompanied of the fīue wise virgins into the ioyous marriage mentioned in Mathew.

What the faithful shall haue after this life: Saint Paul in the first to the Corintheians and second Chapter, shall sufficiently declare. The eye (saith hee) hath not seen, the eare hath not heard, neither the hart of mā hath thought, the excellency of the good things that God hath prepared for them that loue him.

Again

Againe to the Romaines . The  
passions , troubles and afflictions  
we suffer heer : be not worthe of  
the glory whiche shalbe reueled  
in vs in the time to come . Thus  
Saint Paule whiche was rapt  
into the third Heauen , and saw  
secrets whiche a man may not  
lawfully speak, hath taught you  
what the soules of good men shal  
enjoy after this life , that is glo-  
ry and suche excellencie of plea-  
sures, as the senses and wit of mā  
cannot comprehend.

But if Saint Paule had spo-  
ken nothing of the matter, yet a  
reasonable man might partly co-  
ceiue the great and inuisible thi-  
ges, that good men shall possesse  
in the other life , of these present  
thinges little and visibie . For as-  
muche as our vile & corruptible  
bodies, by the benignitie of God,

Ad. iiii.

receiue

receiue so many commodities, be-  
nefits and pleasures, of the Hea-  
uens, the earth and the Sea, of  
the light & darknes, of heat and  
colde, of the rain, windes & dew,  
of birds, beasts and fishes, of her-  
bes, plants and trees of the earth,  
to bee chozt of the ministry of all  
creatures, seruing vs successiuelly  
in their due times, whereby they  
may alleuiate our woeines: what  
how great and innumerable shall  
those bee whiche hee hath prepa-  
red for those that loue him, in the  
heauenly cuntry, where we shall  
se him face to face?

Yf he doo so muche and so great  
thinges for vs beeing in prison:  
what shall he doo for vs in the pa-  
lace? Seeing that the woorkes of  
G O D be so great and innume-  
rable, wundero<sup>9</sup> and delectable,  
whiche the good and the euil re-  
ceiue



3  
celue indifferently : how great  
shall those bee, whiche the good  
shall receiue being alone : Seeing  
that he performeth so muche for  
his freends, and his enemies yet  
beeing together : what shall hee  
do for his freends seperately : Se-  
eing that he comforteth vs so much  
in the day of teares : how much  
shall hee comfort be in the day of  
marriage : Seeing that the prison  
containeth suche thinges : what  
maner of things shall our cuntry  
contain.

The eye as (as it is said before)  
hath not seene, the eare hath not  
heard, nor the hart of man can  
think the excellency of those thin-  
ges, whiche G O D hath pre-  
pared for his freends. According  
to the great multitude of his mag-  
nificencie: is the multitude of his  
plesantnes, which he hath laied

by for them that fear him. There-  
fore let vs not dout whicher wee  
shall go, neither what wee shall  
haue (beeing faithfull) in thother  
world. Forasmuche as wee may  
certainly knowe, not by Scrip-  
ture onely: but also by the leding  
of naturall reaso. All suche doubt  
put away, desire we mooste harte-  
ly and feruently accesse to those  
thinges whiche God hath prepa-  
red for his freends, musing now  
and than some suche godly medita-  
tion as is this, whiche S. Au-  
gustine hath in his Soliloquies.  
The Hart desireth not so muche  
(O Lord) the wel of sweet wa-  
ter: as my soule desireth to bee w  
thee.

My soule hath sore thirsted thee  
(O Lord the wel of life) oh when  
shall I come and appere before  
thy glorious face: O wel of life,  
and

and bairn of liuing waters, whan  
 whan shall I come from the earth,  
 desert without way, wilde & wa-  
 terlesse, vnto the waters of thy  
 sweetnes: that I may se thy ver-  
 tue: and satisfy my thirst, with  
 the waters of thy mercy: I am a  
 thirst (O Lord) and þ art the well  
 of life, fil me with thy waters I  
 beseech thee. I doo thirst for thee  
 (O Lord) the liuing God, whan  
 shall I come & appeere before thy  
 face: shall I neuer see that day:  
 that day (I meane) of pleasure  
 & mirth, that day whiche the  
 Lord hath made, þ wee might be  
 glad and merry in it: O day moste  
 bright, faire, calm, void of all stor-  
 mes, tēpests & troublesome win-  
 des, hauing no euētide nor falling  
 down of the sun, in the which I  
 shall hear the voice of praise, the  
 voice of exultatiō and confession.

III



In the whiche day I shall heer  
enter into the ioy of thy Lord thy  
GOD, where be great inscruta-  
ble and meruailous things wher  
of there is no number. Enter in-  
to ioy without heuines, into ioy  
whiche containeth eternall glad-  
nes, where shalbe all good thin-  
ges and no euil, where a mā shall  
haue what hee wil and nothing  
that he wil not, where life shalbe  
like, sweet, amiable, where shalbe  
no enemy impugning vs, but safe  
securitie, sure tranquillitie, quiet  
iocunditie, pleasant felicitie, hap-  
py eternitie, eternall blessednes,  
and the blessed trinitie, of the tri-  
nitie the vnitie: of the vnitie the  
deitie, of the blessed fruition.

O ioy aboue all ioyes, O ioy pas-  
sing all other, O ioy besides the  
whiche there is no ioy. Whā shall  
I enter that I may see my Lord  
that

32  
that dwelleth in thee, & the great  
billion?

What is it that letteth me so long?  
alas how long shall it bee said to  
me, where is thy GOD, & where  
is thine expectatio: Art not thou  
O Lord GOD, we looke for Thee?  
Christe whiche shall reforme the  
bodies of our humilitie, and con-  
forme them to his.

When shall he return from the  
marriage, that hee may lead vs to  
his marriage: Come (O Lord) &  
fary not, come sweet Jesu come,  
and visit vs in peace, come and  
bring vs from priso that we may  
bee glad before thee with perfitt  
harts, come whiche art desired of  
all nations, shew thy face & wee  
shalbe saued, come my owne light  
my redeemer, and bring my soule  
from prison that it may confesse  
thy name, how long shall I poot  
wretche

wretche, be tē in the floods of  
my mortalitie, crying to thee (O  
Lord) and thou hearest mee not:  
heare my crie I beseeche thee fro  
this troublesome Sea, and bring  
me to the porte of felicitie.

Oh happy be they whiche haue  
passed the daungers of this fero-  
cious Sea, and haue attained  
to thee (O surest haven.) Happy  
thrice happy be they whiche haue  
passed from the Sea: to the ban-  
kes, from banishment: to their  
cuntrie, from prison: to the hea-  
uently palace, where they reioice  
with continuall quietnesse, that  
they haue sought by many tribu-  
lations. O happy and happy a-  
gain whiche are eased of the bur-  
den of their euils, and being sure  
of immarcescible glory, inhabite  
the Kingdome of comelines. O euer  
lasting kingdome. O kingdome  
of



33  
of all worldes, where is light that  
neuer faileth, and the peace of  
God that passeth all sence, in the  
whiche peace, the soules of saints  
doo rest, where everlasting meri-  
tes couereth their beds, with ioy  
and exultation. Where sorowe  
and moorning can haue no place.  
Oh how glorio<sup>9</sup> is thy kingdom  
good Lord, in the which thy sain-  
tes doo reign, clothed with light  
as it were with a garment, ha-  
ving on their heads crownes of  
precious stones.

Oh kingdom of everlasting bles-  
sednes, where as thou (O Lord)  
the hope of saints, and diademe  
of glory, art looked vpon of thy  
holy ones (face to face) making  
them glad on euery side, in thy  
peace that passeth all sence. There  
is ioy: without end, gladnes: wi-  
out sadnes, helth: without sick-  
nes

nes, mirth: without sorow, way:  
without labour, light: without  
darknes, life: without death, all  
good things: without all euil thi-  
ges, where yout h neuer wareth  
ploe, where life hath none end,  
where beuty neuer badeth, where  
loue is neuer colde, where ioye  
dooth neuer decreace, where so-  
row is neuer felt, where wailing  
is neuer heard, where no euil is  
to be feared, for there is highest fe-  
licite is possessed. That is to say,  
euer to se thy face O Lord of pow-  
ers. Therfore happy be they whi-  
che haue all ready attained vnto  
suche ioyes. Unhappy be wee for  
asmuch as we doo yet trauail in  
a straunge cuntrie as banished  
men, suspiring vnto thee, beeing  
the porte of the sea. O cuntrie, O  
our sweet cuntrie, a farre of wee  
looke towards thee, from this vn-  
quiet

3  
73  
quiet Ocean. we doo salute thee  
with teares, we desire and sue to  
come vnto thee. O Christ GOD  
of God, & hope of mākinde, our re  
fuge & vertue, whose light a far  
of among the dark clouds (ouer  
the stormy seas, as the beame of  
a star of the sea) dooth irradiate  
our eyes that we may be directed  
to the safe haven. Govern our  
ship with thy right hand & with  
the stern of thy crosse, lest wee pe  
rishe in the flouds, lest the tem  
pests of the sea drowne vs, lest the  
depth swale vs vp, with the hooke  
of thy crosse, drawe vs vnto thee  
from this tempestuous Sea, our  
onely comfort, whome we doo see  
a far of as the morning star, and  
the sun of Justice, with our eyes  
scant able to weep any longer.  
Vnto thee stāding vpon y banck  
and looking for vs, we thy redee,



med, we thy banished men, whom  
thou hast bought again with thy  
precious blood, doo crie.

Thou O Lord of helth, hope  
of all coasts of the earth a far of,  
& in the sea.

We doo wauer in the troublous  
sourges, & moste bountifull Lord  
beholde our Jeopardies, saue vs  
sweet Lord for thy names sake,  
graunt vs that we may so keep a  
mean betwixt Scilla and Charib  
dis, that we may eschue both the  
daungers and happely come to  
port, our ship, and our marchan  
dize safe.

Let vs (I say) now and than  
(all hate of death excluded) muse  
some suche godly meditation, ear  
nestly desiring of GOD not tem  
porally to liue: but to die, not to  
continue heer in banishment a  
mong our enemies: but to be de  
liuered

39  
73  
liuered and dwel in our cuntrie  
with Chziste, not to endure heer  
in these daungerous warres: but  
thzough death to come vnto pea-  
ce moſte pleaſaunt, yet paraduē  
ture one ſcruple is left behinde  
that troubleth your conſcience,  
and ſuffereth not your minde as  
yet to be quiet.

You wil ſay vnto mee. Sir I  
reimēber, that among many thin-  
gs, I heard you ſay that the ſou-  
les of iuſt men be in the hands of  
GOD, and the torment of death  
ſhall not touche them.

I am not iuſt, no not ſo muche  
as a dzeam oz a ſhadowe of a iuſt  
mā, but rather a ſinner moſte mi-  
ſerable, whiche haue accuſtomed  
euen from my yung age to heape  
vice vpon vice, and with deteſta-  
ble tranſgreſſion, continually to  
traſperate my Lord GOD.

A. it.

Wherz

Math. 13.

Math. 23.

1. Cor. 5.

Wherefore the iudgement of scripture & not without a cause troubleth my conscience, feareth it, condemneth it, and pulleth it in peeces. All offences (saith he) shalbe gathered together, and all those that woork iniquitie, they shalbe sent into a furnace of fire, where shalbe moorning and gnashing of teeth. Again, they which haue doon wel, shal go into everlasting life, they that haue done euill into everlasting fire. Neither adulterers, fornicators, robbers, couetous persons, nor worshippers of images, with suche other shall inherite the kingdome of G O D.

This is the sentence of Gods woord, this repelleth me from his kingdome & from Paradice, whet of you made mencion, this maketh me afraid, and with shame bitterly



30  
betterly putteth me back, this con-  
foundeth me, & chaseth me cleane  
away.

Doutlesse you doo very wel, in  
that you confesse your owne vn-  
clennes. for if y any of vs should  
say that wee haue not offended:  
we should deceiue our selues. All  
me haue swarued, and are made  
improfitable. neither is there a-  
ny that dooth good (no not one).  
wee haue wandred verely all of  
vs, as it were sheep euery one af-  
ter his owne way. Being seruants  
vs unprofitable, and by nature  
the children of wrath, neither is  
any mā good (God onely except.)

Wherefore in his sight no man  
shalbe able to iustifie him self,  
nor yet to abide him if he obserue  
our iniquities, for in his sight  
the very starres be not cleā, but  
what than, what we being brou-

Quii.

ght

1. John. 2.

Rom. 3.

Esay. 59.

Math. 23.

ght to this straight cowardly dis-  
pair: God forbid. Wel, what shall  
wee doo: whither shall wee flee:  
where is our refuge: Let vs flee  
vnto Christe, as vnto a sure sanc-  
tuary, safe refuge, and puissant de-  
fender. Vnto Christe: How dare  
wee bee so bolde, whose precepts  
we haue neuer obeyed, whose la-  
wes we haue seldome (or neuer)  
kept, whome we haue disdayned  
to loue againe, notwithstanding  
that hee hath ever been our loner  
moste faithfull and true: He being  
full of mercy, calleth vs vnto him  
of his owne accorde.

Matth. 11.

Come hither to me (saith hee)  
all you that labour, and be loden  
with sinne and I shall refreshe  
you.

Be we bolde therefore to sue to  
his mercy, and of his holy Ma-  
cles whiche are written for our  
consola-

37  
43  
consolation & learning, let vs re-  
quire comfort. For they (such is  
the vertue of them) can easely re-  
rect mens mindes, & quiet trou-  
bled consciences, they as moste  
wholesome medicines shall giue  
vs present helth. They shall pro-  
noũce mercy to the penitent sin-  
ner, and to the captiues pardon.  
They shall declare vs to bee no  
more vnder the rigor of the law:  
but vnder grace & mercy. They  
shall teach vs y<sup>e</sup> God is pacified  
& that our sinnes be forgiven vs  
for his sones sake. You be frely iu- Rom. 3.  
stified (saith Paul) by grace thro-  
ugh the redētion y<sup>e</sup> is in Jes<sup>us</sup> chri-  
ste, whō God hath set forth to be  
the optayner of mercy through  
faith in his blood, to declare his  
righteousnes for the remission of  
sinnes that are gone before in  
the suffraunce of God to declare  
his

A.iii.

his



his righteousness in this time,  
that he may be righteous, & the  
iustifier of him, whiche is of the  
faith of Iesus Christe.

Eph. 2.

By grace (as he saith to the E-  
phesians) wee be saued through  
faith, and that not of our selues,  
it is the gift of GOD, and that  
not of our owne woorkes: lest a-  
ny man should gloze. Wherefore  
seeing it is so that wee be freely  
iustified by faith in Christ Iesu:  
we shall haue no iust cause to dis-  
paire, but rather to bee at peace  
with GOD, through Christe, by  
whome we haue entraunce into  
this grace wherein we doo stand,  
yea and to gloze in the hope of  
the sonnes of GOD.

Rom. 5.

Scripture saith not, happy are  
those that sinne not: but happy  
whose sinnes are hidden, & whose  
iniquities are forgiven. Yea and  
to

38  
73  
to him whiche woorketh not yet  
beleuing in him, that iustifieth **Rom. 4.**  
the wicked: faith is imputed to  
him for Justice according to the  
purpose of the grace of **GOD**.

Doutlesse if that our iustifica-  
tion should depend of the innocē-  
cy of our own liues: we should pe- **Rom. 4.**  
rishe how many so euer we be.

But seing that **GOD** whiche is  
riche in mercy, for the great loue  
that he hath loued vs with whā  
we were dead by sinne, and hath  
quickenēd vs with **Christe**, and  
that not of our deseruing: lest a-  
ny man should glory, but by the  
mere grace of **GOD**, purchased **Eph. 2.**  
by the blood of **Christe**, which is  
made our redemption, our iustice  
our pzudency, and sanctificatiō, **1. Cor. 1.**  
why should we not beeing pene-  
tent and faithful, laying our sin-  
nes vpon his back, whiche hath  
taken

Clap. 13.

taken away our diseases, & hath  
caried with him our infirmities,  
and further putting him in remē  
braunce of his promise made to  
sinners, bothe by his Prophets  
and his Apostles, boldly calling  
his mercy for his Sonnes sake:  
Specially considering that he is  
much more prone of his own na  
ture to forgie: thā we be to aske  
forgiuenes. Yea and because that  
you doo partly mistrust him, me  
think I should hear him beeing  
somewhat angry sweetly expostu  
late with thee after this sorte.

His ac tes  
quod pul  
chrum.

1. Cor. 1.

VVhat now my deere Childe:  
why cealeth not thy spirit  
at the last to bee afflicted: Who  
dooſt thou think y I am: Phala  
riz the tirant: Manlius Saleu  
ch<sup>9</sup>, or some cruel Scithe: or els  
of mercyes the father, and of all  
consolation: the God long suffe  
ring



ring and of muche mercy:

¶ Art not thou taught by my Math. 6.  
Sonne Iesu, to call me thy fa-  
ther: haue not I promised that  
I would bee thy father by my  
Prophet Jeremy, and thou shouldest Jer. 31  
bee my Sonne: Why doost þ  
not therefore ask me forgiveness,  
wel hoping for pardon: Who is it  
of you although you be euil, that  
wil not forgive his Sonne: for-  
thinking his faults, being suppli-  
ant desiring pardon, and promi-  
sing amendment, notwithstanding  
þ he hath prouoked him to a-  
ger an hundred times: And thin Eph. 1.  
kest þ that I whiche am the fa-  
ther of mercies, of whõ all father  
lines in heauē and in earth is na-  
med, whiche possesse the riches of  
goodnes, patience and longani-  
mitie, not to be ready to forgive  
my Children truly repentinge Rom. 2.

Be

Be of good comfort (my Childe)  
be of good comfort, mistrusting  
not my mercy whiche surpasseth  
not onely mans mercy how great  
soeuer it bee: but also my owne  
woorkes also. Judgement with-  
out mercy shall they feele, whose  
harts be obdurate, hardened, &  
wil not repent, whiche delite still  
in their sinnes, & wil neuer leaue  
their wickednes, which contemn  
my woord and trust mee not, fro  
them in deed helth must needs be  
far away. But as for thee, repent  
and the kingdome of Heaue shall  
drawe nigh. Trust and thy faith  
shall saue thee.

For as Moyses hath exalted a  
Serpent in the desert: so hath my  
Sonne bene exalted, that euery  
man beleeuing in him might be  
saued and haue life euerlasting.  
I would haue all men to bee sa-  
ued

Bath. 3.

16  
Bath. 9.  
ch

John. 3.

John. 3.

73  
ned, and no man to perishe my fa-  
cion is euer to recreat (thinking  
lest he perishe bitterly) whiche is  
abiection. It is not my wil (belceue **Math. 12.**  
me) that one of these little ones  
be cast away, whom I haue euer  
loued so wel that I would beuich  
safe to giue my onely Sonne for  
the. But thy trespasses be great,  
wherefore thou art not lightly per-  
swaded to trust in my mercy.

**1. Tim.**  
Christ Iesu came into the world  
to saue sinners. He is thine aduo- **1. Joh. 1.**  
cate and an attonement for thy  
sinnes, and not for thine onely:  
but for the sinnes of the whole  
world, he came to call transgres-  
sours (not the iust) and to saue þ  
whiche was lost. I knew þ thou **Mat. 2.**  
an offender shouldest offend, and  
as a trasgressor I called thee frō  
thy mothers wombe, yet for my **Esay. 46.**  
names sake wil I make my iury  
far



Esay. 43.

far of, thy good woorkes be of no  
such perfection, that they may  
be able to saue thee, nor thine e-  
uill woorkes (so that thou repent  
with hope of mercy) cā hurl thee  
into the helly fire. For I am I  
am whiche put away thine ini-  
quities for mine owne sake, and  
thy sinnes wil not I remember.

I am deer Sonne I am that  
putteth away thy sinnes for my  
self, for my self, and wil giue my  
gloze to none other, suppose thy  
sinne be as red as Scarlet they  
shalbe made as white as snowe,  
whiche I haue scattered as clow-  
des, and as mists haue dispersed  
them. Tourn to me (I say) for I  
haue redeemed thee. I haue rede-  
med thee whiche haue pitie of all  
men, and for repentance wink at  
mens sinnes. I would thou shoul-  
dest knowe, that I thy Lord God  
am

Isa. 44.

am meek & gentle, neither can I  
turn my face frō thee, so that thou  
wilt return to me. It is cōmon  
ly said, that if a man dimisse his  
wife, and she departing marieth  
another husband, shall he return  
to her any moze: shall not thee be  
as a polluted & a defiled woman?  
Thou hast committed fornicatiō  
with many louers, yet for all þ  
am I ready to return to thee, so  
that þ wilt return to me. Suche  
is my facilitie: so gentle I am,  
suche is my benignitie: so great  
is my mercy, whiche thy moſte lo  
uing brother & aduocate Chriſte,  
that washed thee frō thy ſinnes  
in his blood, hath purchaſed con  
tinually praying for thee. Haſt þ  
not herd how merciful I ſhewed  
my ſelf to Dauid, to the Miniſ  
ters & Achab, to Magdale, to the  
theef, and others innumerable:  
Why

2. par. 16.

Hier. 9.

Jeremy. 3.

Esay. 45.

Why doost thou not open the ex-  
amples of the, as a table or glas  
wherein thou maist wel learne,  
how erorable I am, how redy &  
willing to forgiue: Cōsider with  
thy self how many faults I haue  
pardoned them, theft, adultrie,  
murder, Idolatrie, & what not:  
Go to therefore be of good cheer,  
lift vp thine eyes mistrust me no  
longer, turn to me and thou shalt  
be saued. Commend thy spirit in-  
to my handes, and the prince of  
this world shall haue nothing to  
do with thee, for by me the Lord  
of trueth thou art truely redee-  
med.

Who hearing these woordes of  
his heauenly Father (as they be  
his woordes in deed) so sweetly al-  
luring him, so earnestly comfort-  
ing him, so pleasauntly drawing  
him to him self: wil any more doubt  
of



72  
73  
of his mercy: Dispaire you not he-  
terly (Deere freend) nor yet be you  
sorrowfull for any thing, but if  
your false enemy the Deuil ap-  
proche abiecting against you the  
multitude & greuousnes of your  
sinnes: turn you to **G O D** and  
say vnto him.

Turn away thy face from my  
sinnes (good Lord) and look on  
the face of thy Christe Iesu.

Thy sinnes (saith your enemy)  
in number passe the sands of the  
Sea. Answer. The mercy of God  
is muche more plenteous. How  
canst thou hope for the reward of  
Justice, beeing all together br-  
uit: Christe Iesu is my Justice.  
Shalt thou (being couered with  
sinnes) enter into rest with Pe-  
ter and Paule: Nay but w the  
thief, whiche heard in the crosse,  
this day thou shalt be with mee

D.i.

in

in Paradise. How hast thou this  
trust, whiche neuer didst good. I  
haue a good Lord, and erorable  
Judge, and a gracie<sup>us</sup> advocate.  
Thou shalt be drawē to hel. My  
head is in heauē all redy, & from  
it the inferiour members cannot be se  
uerd. Thou shalt be dāned. Thou  
art a false accuser: no iudge, a dā  
ned spirit: no condēner. Many le  
giōns of devils doo wait for thy  
soule. I should despair in deed if I  
had not a defēder, whiche hath o  
uercomed your tyrāny. God is vn  
iust if he giue for euil deeds euer  
lasting life. He is iust & keepeth his  
promise, & I haue all redy appe  
led fro his Justice to his mercy.  
Thou dost flatter thy self w<sup>ith</sup> hai  
hope. The trueth cannot lie. To  
make false promises belōgeth vnto  
thee. What I leauest heer thou  
seest, but what thou shalt haue  
thou

43  
thou seest not. Things which are  
seene are temporall, but things  
whiche are not seen are eternall.  
Thou goest hence laden with euil  
deeds, & naked of all good woorkes.  
I shall desire GOD to rege-  
rate me of mine euils, and couer  
me with his goodnes. GOD hea-  
reth no sinners. Yet he heareth  
them that repent, and for sinners  
he died. Thy repentance is to late.  
It was not to late for the thief.  
The thief had a stedfast faith,  
thine is wauering. I shall desire  
GOD that he wil encrease my  
faith. Thou doost falsly perswade  
thy self to finde GOD mercifull,  
whiche punisheth thee w<sup>th</sup> paines  
after this sorte, heerin he playeth  
the part of a gentle Physitian.  
Why would he y<sup>e</sup> death should be  
so bitter: he is y<sup>e</sup> Lord, he wilketh  
nothing but that which is good.

D. li.

And



And why should I a seruant be  
profitable refuse to suffer þ̄ whi-  
che the Lord of glory hath suffe-  
red. It is a miserable thig to die.  
Blessed be the dead that die in þ̄  
Lord. But the death of sinners  
is moſte wretched. Hee is no lon-  
ger a sinner which hath acknow-  
ledged his fault, with repentaunce  
and hope of mercy. Thou shalt  
leauē this world. I shall go from  
painful banishment into my cū-  
trie. Look what an heap of good  
things thou leauest behind thee.  
Yet a great deal more euill. Thou  
leauēst thy riches. They be the  
worldes. I doo cary all that is  
mine away with me. What canst  
thou cary with thee: thou hast no  
thing that is good. That is tru-  
ly mine oʒone that Chrīste hath  
freely forgiven mee. Thou must  
forsake thy wife and thy childre.  
They

77  
They be the Lordes, I doo com-  
mend them to him. It is a hard  
thing to be drawn from thy deer-  
ly beloued. They shall shortly fol-  
lowe me. Thou art pluckt fro thy  
pleasant freends. I hast to freen-  
des more pleasant.

Thus thou art taught not to  
giue place to the Deuil, endeuou-  
ring to ouerthrow thee; but bold-  
ly to repel euery dart that he can  
hurl at thee. Neither let the care  
for thy freends, wife and childre,  
trouble thee, mistrusting not but  
G O D shall provide as well for  
them (and peraduenture better)  
in thine absence: than he did in  
thy life time, for thou must consi-  
der that thine owne power hath  
not all this while sustayned thee  
or them, and procured things ne-  
cessary, but G O D in whome we  
liue, mooue and be, hath done it.

D.iii.

G O D

God whiche feedeth nourisheth  
and saueth bothe man and beast,  
whiche royally clotheth the grasse  
in the feeld, couereth the heauens  
with clouds, careth for the birds  
of the ayre, and prepareth meat  
for the very chickens of the Ra-  
ues, shall muche more regard thy  
freendes beeing his people, con-  
fessing his name.

Call to remembraunce how mer-  
cifully, he provided for the poore  
widowe and her children, spoken  
of in the iiii. Chapiter of the iiii.  
book of the kings.

There was a certain Prophet  
(saith he) one of them that fea-  
red the Lord, he died, and left his  
wife with his sonnes muche in-  
debted. The creditours after his  
death, came to fet away the chil-  
dren as bondmen, for that their  
mother was not able to pay their  
fathers



7  
fathers debts, but yet the Lord by  
his Prophet Helise, did so create  
a pitcher of Oyle that she had in  
store, that shee had enough to sel  
for the paying of her debts, & for  
the sustentation of her & the chil-  
dren besides. Thus by the benigni-  
tie of GOD this poor woman  
with her Children was muche  
better provided for, after the death  
of her husband (though he were  
an holy man) than shee was be-  
fore. God is eue the same GOD  
now, y<sup>e</sup> he was then & can doo as  
much for Christen men now in  
these daies, as hee could then for  
the Jewes. And he doubtles (if y<sup>e</sup>  
fear hi) will regard thy wife, chil-  
dren & friends, no lesse thā he did  
the wife & children of this pro-  
phet. Nay rather more, for as  
much as our religion & professi-  
on is more perfitt thā theirs was.

D.iii.

fur:

Further call to remembrance  
how that they many times whi-  
che be left of their freends riche,  
and in great honours: be after bro-  
ught to pouertie, yea and to the  
beggars staffe. On thother side,  
that they whiche be left poor and  
beggerly of their freendes: at the  
length come to great riches au-  
thoritie and honoꝝ.

Wherefoze I doo think as I oft  
haue said (not I, but p<sup>r</sup> Prophet)  
that bothe riches and pouertie  
come of G<sup>o</sup>D. And that men  
shal haue (yet I wil not improve  
an honest prouision for mennes  
Children) what as it shal please  
G<sup>o</sup>D to giue them. Therefore  
commit them to G<sup>o</sup>D for they  
be his, and let the cast their care  
on the Lorde, and bee by his pro-  
mise shal nauriche them.

¶

¶

And

**A**d to you that be his freon-  
des heere to you I speak.  
What meaneth this your he-  
uines: why doo you sorow after  
this sort: to what purpose do you  
trouble your selues with wee-  
pings: why doo ye, as it were in  
a manner draw into the law the  
will of **G D** with your vniust  
complaints: doo ye think him to  
be a meet matter of lamenting,  
sorowling and wayling, because  
he is deliuered from daungers to  
safety, from bondage to libertie,  
from diseases to immortalitie,  
from earthly things to heauen-  
ly, from men to the company of  
Gods Angels: wherein hath hee  
offended you, that you so enuy his  
luckines: if ye do not enuy: what  
needs al these teares: I am sure  
if ye knew to what felicitie he is  
going: you would banquet, and  
be



be mery, at the least if ye loue his  
welth.

[Christe said to his Disciples  
(whan they were sad for that he  
would depart) if ye loued me you  
would be glad, for asmuche as I  
go to my Father. Wherewith he de-  
clared, that wee ought not to be  
sad (but mery) at the departure  
of our freends from hence. What  
(I pray you) shall pee lose by his  
death, but that hee shalbe out of  
your sight (and that but a time)  
nevertheles you may at all times  
in the mean space in your min-  
des and memories, see him, talke  
with him, and embrace him.

Moorne no more for him, for he of-  
fereth you no cause of moorning,  
but if ye wil needs moorn: moorn  
for your selues, in that ye be not  
so nigh the porte of our sweet cō-  
trie, flowing with milk and ho-  
ney.

ny, as hee is. This moorning is  
more fit for the Scythians, and  
suche other barbaro<sup>9</sup> people whi-  
che knowe not the condition of  
faithful soules, than for you whi-  
che know, or might at this while  
haue learned,

Let them (I pray you) weep and  
howle like dogs, let the cut their  
eares & noses as they were wont  
to doo, at the death of their freen-  
des. Let vs be ioyful and mery.

Let Admetus, Orpheus, & suche  
other Infidels, moorn at y<sup>e</sup> death  
of their freends, and require the  
again of Proserpina. Let not vs  
require our freeds of God again,  
though we might haue the, with  
the losse of their welth and pros-  
perous being.

Were you not to be cou<sup>t</sup>ed unrea-  
sonable, & to your freeds no freen-  
des, if ye should require hi to dine

or dwell to you, hauing nothing  
in your house but horsebread, and  
drinking water: where he may  
go to a freend more faithfull than  
you bee, and haue at all times all  
kinds of dainties: and wil you  
be counted reasonable, whiche  
would by your willes let this  
your freend, going to the house of  
his most faithfull freend Christ,  
where hee shall haue heavenly  
dainties (in comparison of the  
whiche, your cheer is worse than  
horsebread and drinking water  
indeed) and meat of the holy An  
gels:

Moorne no more for him (I say)  
but bee glad that he being your  
freend: shal attain to such felici  
ty.

What other thing is it for vs  
Christians to moorne at the death  
of our freends: than to giue an oc  
casion



48  
9  
caston to the Infidels to repper-  
hend and accuse vs, for asmuche  
as we doo deny the thing in deed  
that wee doo professe with our  
mouthes. For in woordes we say  
that the soule of man is immor-  
tall, and that there is an other  
life better thā this. In our mour-  
ning we seeme to shew our selves  
to be of an other opinion.

What profit is it (I pray you)  
to pronounce vertue in woordes  
in deeds to destroy the truthe. S.  
Daule dooth improue and blame  
them whiche be heauy in the de-  
parture of their freends, saying.  
I would not haue you ignorant  
(O brethren) as touching them  
that sleep. That ye be not sad, as  
other that haue no hope. As who  
saith it belongeth to thē to weep,  
and be sorry at the death of their  
freends, whiche haue no hope of  
another

another life to come : and not to  
us which beleue that our soules  
be immortall, and that our bo-  
dies shall arise again.

Adoorn no more for him ther-  
fore, but prepare and make ready  
your selues to follow him living  
vertuously, for that ye knowe no  
day nor houre.

¶ Now to you again my frend,  
se that you be mery in God, and  
let not this short affliction of your  
body disquiet your minde. But  
saunce it rather and make it pleas-  
saunt with the hope of euerlas-  
ting blessednes, remēbring that  
as you shalbe quickly deliuered  
from this sicknes, so you shall no  
more hereafter be subiect to any  
sorowes paynes or pensiuenes. It  
would neuer greeue a mā to fare  
euil at dinner, knowing that he  
shall haue a supper moste dainty  
and

I will put my word into  
the aduising god of Jacob

49  
 & delicate. Whā your pangs shal-  
 bee moſte brgent, let this ſaying  
 of S. Paul beſore your eyes, thin-  
 ges which are ſeen, and ſo we ſuf-  
 fer heer be tēporal and laſt but a  
 while, but things which are not  
 ſeen (& that we ſhall haue) be e-  
 ternal. In hope therfore of theſe  
 eternall things, willingly cōpoſe  
 your body to ſleep, for ſo this cor-  
 porall death is named in Scrip-  
 ture. The Patriarches were euer  
 ſaid to haue ſlept w their fathers  
 tohan they died, & not without a  
 cauſe, for ſo our bodies ſhall ariſe a-  
 gain in the laſt day, as though it  
 were from a ſleep in deed. At the  
 blowing of a trumpet ſaith Paul, &  
 dead ſhall riſe vncorrupt, & from  
 heauē ſaith ſame Paul we look  
 for our Lord Jeſ<sup>us</sup> Chriſte, which  
 ſhall traſſorme our vile bodies, &  
 conſorme the to his body glori<sup>ous</sup>.



1. Cor. 4.

1. Cor. 15.

If we beleene that Ies<sup>us</sup> died and  
rose again: euen so those also whi  
che are a sleep through Ies<sup>us</sup> shall  
GOD bring with him. O bring  
ing molte blessed, goodly & pleas  
saunt, when the bodie that bee  
now sown in corruption: shall a  
rise in vncorruption. That bee  
now in dishonour: shall rise in glo  
rie. That be now sown in weak  
nes: shall rise in power, & be now  
sown naturall bodie: shall rise  
spirituall. When those corrupti  
ble: shall put vpon incorruption,  
and these mortall shall put on im  
mortalitie, death in victorie cleer  
ly swallowed vp.

Oh how ioyous and mery shall  
that day be to the faithfull, when  
mennes bodie (made like to the  
body of Chyiste) shall inhabite the  
kingdome whiche GOD hath  
prepared for those that fear him,  
before

I will save my word unto  
you, I will save it of Iacob.

before the beginning of y<sup>e</sup> world  
 where they shall haue ioy and e-  
 uerlasting merines, wheras they  
 being like to the Angels of God  
 shall shine as the Sonne in the  
 Kingdome of their father.

At the last (sweet freend) for as  
 muche as I haue declared vnto  
 you that all men must die, & what  
 it shall please God. further that  
 in dying we doo no other, but as  
 all the Saints (yea and Christs  
 him self) hath doon, with whom  
 we shall rise again. And y<sup>e</sup> death  
 is but a due repaying of things;  
 that was for a time liberally lent  
 vs, to the earth our bodie, and  
 our soules to G D D our moste  
 boūtiful father. That nothing  
 heer is of suche excellency, that it  
 should allure a wise man (& him)  
 y<sup>e</sup> hopeth of an other life to come  
 long to tary with it, that good

P.i.

men

Further in that I haue declar-  
ed vnto you whither you shall  
go, and what you shall haue after  
this life, and that G D D moste  
mercifully hath forginē you your  
sinnes, for that you be repentant  
and faithfull, and that he will re-  
uide for yours (if they feare him)  
as wel or better than hee did in  
your daies.

**of**

going to see it. I  
gives you an idea of what it is.



of Gods wil, and all feare of death  
excluded.

Think onely of immortalitie,  
being willing and glad to depart  
hence to **GOD** that calleth you.  
The whiche thing as the seruants  
of God should alwaies be re-  
dy to do: so at this time moſte re-  
dy, for asmuche as this misera-  
ble world, beſet w<sup>th</sup> the horrible tē-  
peſts, ſtozmes, and troubleſome  
whoozlwindes of all kindes of e-  
uill, beginneth to decay.

Moreouer as greuous thinges  
haue al redy chaūſed to nations:  
ſo more greuous thinges are to be  
loked for, in that ſin dayly encrea-  
ſeth among men more and more,  
prouoking the Juſtice of **GOD**.  
Wherefore I cannot but think it a  
great gain quickly to depart hēce  
If the poſtes of the houſe were  
putrified, and the trēbling rooſe  
P. it. Should

should threaten ruine to bee at  
hād, would you not being in helth  
depart with all speed : If that a  
troublesome and stormy tempest  
suddenly risen on the Sea, should  
threaten plain shipwreck & drow-  
ning of you and your company,  
would you not make haste to the  
porte :

To the world decayeth and the  
end of things threateneth plain  
falling down, and shall not you  
giue thanks to G D, and for  
your own parte be glad that you  
shalbe deliuered in time, frō suche  
ruines, plagues and tempests as  
hang ouer the heds of men :

Think (Sweet freend) I beseeche  
you, and think again, & so long as  
we be heer : wee be very stran-  
gers, and that wee ought cheefly  
to embrace that houre, whiche  
shal apoint euery one of vs to his  
owne

(will part my words into  
the end of the world)

57  
owne house, and restore vs deliue  
red from all snares of the world  
to Paradise, and the heavenly  
kingdome.

Who beeing in a straunge coun-  
trie wil not couet to return to  
his owne cuntrie: Who sayling to  
wards his freends, wil not couet  
a quick and prosperous winde,  
that hee may the rather embrace  
his welbeloued: We count Para-  
dice our cūtrie, the Patriarches  
to be our Parents and freends.  
Why than doo we not feruently  
desire speedely to se the Patriar-  
ches & Paradise, where a great  
company of our freendes look  
for vs, and a wonderful number  
of our parents, brethren and sis-  
ters tarye for vs, being sure of  
their immortalitie, and wishing  
that we had the same: At y sight  
& meeting of these, oh how great

P.iii.

glad



72  
gladnes shall happen both to vs  
and them : How great pleasure  
of the heauenly kingdome, with  
out fear of death: and with the e  
ternitie of life : How high & per  
petuall felicitie : there is the glo  
rious company of the Apostles,  
there is the laudable number of  
the glad Prophets, there is the in  
numerable hoste of martris crow  
ned, and triūphing with the vic  
tory of their strifes and passions.  
There be the virgins which haue  
broken the concupiscency of their  
fleshe, with the strength of conti  
nency. There be the merciful, en  
ioying their rewards, whiche by  
feeding the poore, and helping the  
needy, haue wrought the works  
of Justice, & keping the cōmaun  
dements of GOD haue transfer  
red their earthly patrimonies in  
to heauenly treasures, this is the  
ioyous

(with part my word into  
the end of each)

loious company, to this no earth  
ly company is to be compared, to  
him whiche hath bought you a  
place in this company with  
the price of his blood, I  
doo betake you. Com  
mit your self  
to his  
hands for hee shall  
neuer fail you.  
fare wel.



¶ Precious in the sight of the Lord,  
is the death of his Saints.

**T**he conclaſion of this book,  
learning all men gladly  
to die.

**I** Suppose that by  
this doctrine, every  
Chriſten man ſhall  
bee contented & wil-  
be instructed in the  
time of death to put away from  
them theſe aforeſaid impedimen-  
tes, ſo that I truſt in **GOD** they  
ſhall not now let him, nor drawe  
him back any more from a ioyful  
and glad wil to receiue this cor-  
porall death, but ſhall wayt for  
it patiently (& with a good wil)  
when ſoeuer our Deer father cal-  
leth him therto, for by it as it  
were thorough an entrie, leadeth  
vs vnto another life a thouſand  
folde better, and ſo deliuereth vs  
from all miſery and diſpleaſure,  
from



from all daungers, and out of the hands of all our enemies beeing certified by our faith, that al thinges whiche could hurt or hindre vs, whether it were sin, death, deuil, or hel, are all together banquished and ouercome, being turned to our pꝛophet.

The accompts is past, the iudge is appeased, all detts are pardoned, forgotten quite, satisfied & payed, and there is nothing found damnable in vs, because wee are in Iesu Chꝛiste, and in his faith, as it is said sufficiently before. But it is alway to be noted, and this should wee keep wel in memory, that we haue all these thinges onely by Iesus Chꝛiste, whiche is our head, and we his members (I mean) that be chꝛisten, not all they that bear the name, for by a louing faith, we trusted  
and

22  
and rest in and vpon him, and his  
blessed woord, knowing that hee  
is Lord of Lords, almighty Em-  
perour aboue all that are in Hea-  
uen, he l oꝛ earth, whiche hath gi-  
uē vs al these things of his meer  
liberalitie, without any deseruing  
of vs, but thoroꝝ his loue & kind-  
nes, and hath obtayned it foꝛ vs  
of his celestially father by his pre-  
cious blood. The which thing be-  
cause wee beleue it is true and  
knowe that it is so: all feare and  
dread goeth from vs, and by this  
meanes GOD woꝛketh again  
in vs, a feruentnes & suche a loue  
toward him: that wee turn all  
things to his praise and honour  
whiche hath shewed vs suche kin-  
des and loue, being of nature his  
very enemies.

Therefore let vs continually ap-  
ply our selues again to please hi,  
and

And to leaue all that wee knowe  
dooth displease him. But because  
that by the reason of the sinful &  
stinking fleshe, we are daily trou-  
bled and enclined to euil, whiche  
dooth withdraue and hinder vs  
so to doo.

Therefore let vs call for his  
help, and desire with the Apostle  
Paule (as it is said before) that  
this mortal body may die and be  
destroyed, to the intent that wee  
may serue God, and be obedient  
euermore vnto him without any  
let. And as long as wee haue  
heere to trauayle, bearing this  
sinful fleshe about with vs: let  
vs resist dayly and fight against  
the euil inclinations thereof to  
the entent that wee may holde  
her vnder the bydle, and so con-  
tinue as valiaunt Captaynes.

In

¶ ( ) ¶ ( ) ¶ ( ) ¶ ( )



62  
In and by our hed Ies<sup>us</sup> Christe,  
The whiche thing G D D  
our celestiaall Father  
graunt eter  
nally.

Finis.



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(2)

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